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ABSTRACT

The purpose of this study was to determine whether attitudes toward Mexican American students were associated with the ethnicity, age, and teaching experience of secondary school teachers in Dona Ana County, New Mexico. A 50 item cultural awareness questionnaire was used with a sample of 112 participants. The 6 significant factors studied were achievement, time orientation, acculturation, religiosity, family identification, and economic influences. The results of the study indicate a possible need to sensitize teachers of "culturally different" children. The study was concluded by a discussion of implications for the state legislature, the State Department of Education, local school boards, teachers, administrators, and teacher-training institutions. Also included were recommendations for the various educational agencies. (PS)

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A COMPARATIVE [illegible] DIFFERENCES IN PERCEPTION OF MEXICAN AMERICAN STUDENTS BETWEEN ANGLO AND MEXICAN AMERICAN SECONDARY SCHOOL TEACHERS IN DOÑA ANA COUNTY

BY

JOSEPH DONALD BACA, B.A., M.A.

A Thesis submitted to the Graduate School
in partial fulfillment of the requirements
for the Degree
Specialist in Education

Major Subject: Educational Administration

New Mexico State University
Las Cruces, New Mexico
July 1972

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"A Comparative Study of Differences in Perception of Mexican American Students Between Anglo and Mexican American Secondary School Teachers in Doña Ana County," a thesis prepared by Joseph Donald Baca in partial fulfillment of the requirements for the degree Specialist in Education, has been approved and accepted by the following:

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My debts are many and great. First, I am indebted to Dr. Horacio Ulibarri of Southern Methodist University for granting permission to use his questionnaire for collecting data. Secondly, I am indebted to 112 teachers who gave me the data by responding to the questionnaire. Thirdly, data collection was facilitated by Mr. Rex Bell, Mr. Earl Nunn, and Mr. J. Q. Barnes, superintendents of the Gadsden, Las Cruces, and Hatch School Districts, respectively; this study would not have been possible without their cooperation. I am especially grateful to Dr. Don B. Croft, who, as my advisor, guided me in the development of the study. His advice, criticism, support, and encouragement were invaluable. But for his guidance and direction at every stage of the research and writing, the study would not have been possible.

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ABSTRACT

A COMPARATIVE STUDY OF DIFFERENCES IN PERCEPTION OF MEXICAN AMERICAN STUDENTS BETWEEN ANGLO AND MEXICAN AMERICAN SECONDARY SCHOOL TEACHERS IN DOÑA ANA COUNTY

BY

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Las Cruces, New Mexico, 1972

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The purpose of this study was to determine whether attitudes toward Mexican American students were associated with the ethnicity, age, and teaching experience of secondary school teachers in Doña Ana County, New Mexico.

The instrument used to measure the attitude of teachers was a fifty-item questionnaire developed by Dr. Horacio Ulibarri.[1] The items which made up the questionnaire were brief statements regarding certain aspects of Mexican American philosophy and life style. A seven-point Likert-type rating scale, ranging from "strongly agree" to "strongly disagree," was utilized to indicate participant responses. A second instrument, a Personal Data Inventory Schedule, developed by the investigator, was used to obtain data regarding ethnicity, age, and teaching experience of the sample. It also contained four questions which sought information on the teacher's educational preparation.

Responses, on the questionnaire, from a sample of 112 participants were keypunched on IBM cards and factor-analyzed on New Mexico State University's IBM 360 computer. A series of factor analyses with varimax rotational solutions were performed on the data. A six-factor solution, using forty of the original fifty items, was selected as the best solution. The six factors resulting from the analytical process were labeled Achievement, Time Orientation, Acculturation, Family Identification, Economic, and Religiosity. Based on these factors, the untitled questionnaire was assigned the title of "Cultural Awareness Description Inventory."

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[1]Dr. Horacio Ulibarri, formerly an education professor at the University of New Mexico, is a member of faculty at Southern Methodist University's School of Education.

The validity of the forty items which clustered under the six factors was established through Item Analysis. Of the forty items, two were significant at the .10 level, thirteen at the .05 level, and two at the .01 level of confidence. These were the key items for the sample of the study contributing to the significant differences between means for the factor scores.

Construct validity was established through Cronbach's coefficient alpha formula. Of the six factors, four (Achievement, Time Orientation, Acculturation, and Religiosity) yielded reliability scores above .50; the Family Identification factor scored .47; and the Economic factor yielded a score of .50. A larger sample may have a more significant effect on the reliability of these two factors.

Fisher's t Test for unmatched groups was used to compute means and standard deviations for both groups, as well as t values and degrees of freedom for each factor on the basis of ethnicity, age, and teaching experience. At this point Hypothesis I was restated as six sub-hypotheses to test for significant differences with respect to ethnicity. Prior to testing the hypotheses, F tests were computed to establish the homogeneity of the sample; t tests were computed to test the hypotheses.

Sub-hypotheses 1a, Achievement; 1b, Time Orientation; 1c, Acculturation; and 1f, Religiosity, were rejected at the .05 level of confidence. Sub-hypotheses 1d, Family Identification, and 1e, Economic, were accepted as stated.

Hypotheses II (age) and III (teaching experience) were not restated since the computed F values exceeded the t values obtained through the Fisher t Test. This means that age and experience were not variables contributing to difference in attitude; thus, the sub-hypotheses were accepted as stated.

The results of the study indicate a possible need to sensitize teachers of "culturally different" students. This is not to say that teachers must accept the full responsibility for the student's success or failure in school. The school, including school boards of education and administrators, and society are partners with teachers in the school enterprise; they, too, must be held accountable for the problems that "culturally different" students have with the school. The home is not to be completely exonerated, however; nor should the economic factor be ignored.

The study was concluded by a discussion of implications for the State Legislature, the State Department of Education, local school boards, teachers and administrators, and teacher-training institutions. Also included were recommendations for the various educational agencies.

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CHAPTER I

INTRODUCTION

For as long as man can remember, he has thought of himself as belonging to this or that group, to this society or that. The fact that different groups have lived peacefully with others notwithstanding, man has had a history of national, religious, racial, or class conflicts. In the centuries before Christ, Athenians considered non-Greek-speaking people "babblers"; they were regarded as being different, inferior, and very often hateful--in a sense, "undesirable" people. Europeans, long before the Renaissance, came to know the cost of being different. Then came the European expansion to the New World. This meant contact with new peoples, peoples who were different. It was more than mere contact, for with it came doctrines of racial superiority and inferiority.

These phenomena did not escape the United States, nor the Southwest in later years. The heterogeneity that made this country stand out as a shining example introduced social strains. Like other countries before, it, too, was besieged by a devastating Civil War brought on partially, at least, by racial strife; it, too, exhibited religious intolerance though not wars; and it has a long history of ethnic tensions.

It is not necessary to go to Greece or Europe or, for that matter, this country's North, South, or East sections to find examples of exactly what has been said above. The Mexican American

in the Southwest, around whom this study revolves, has a long history of heart-breaking strife that only he can understand. His has been a history of prejudice, hostility, and conflict.[1]

There is great concern in the Southwest over the educational future of the area's second largest minority group--the Mexican American. Many factors determine whether he will become a productive citizen and fully realize his potential. Of these, the most important is the experience he has in the school. The literature reveals that the school experience plays a vital role in shaping the Mexican American's future.[2] If he is to succeed in the school environment, the school must change its attitude toward him.

THE PROBLEM

Statement of the Problem

The Mexican American presents an enigma to educators in the Southwest. His failure in school has been investigated in several studies. By and large, however, investigators have concluded that the problem rests with the Mexican American himself--his family and his lack of aspiration among other causes.[3]

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[1]Thomas P. Carter, Mexican Americans in School: A History of Educational Neglect (New York: College Entrance Examination Board, 1970), pp. 1 ff.

[2]Ibid., Chapter III.

[3]Ibid., p. 35.

These are but simplistic explanations at best; answers to the problem must be sought elsewhere.

This study attempted, first, to investigate how secondary school teachers--Mexican American and Anglo--in Doña Ana County, New Mexico, perceive Mexican American students; secondly, to compare the differences, if any, between the two groups; and thirdly, should there be a difference in how each group perceives said students, to measure the significance and attempt to explain why it exists.

Importance of the Study

The literature suggests how the Mexican American has been perceived through the years. Characteristics attributed to him by people with whom he had contact were responsible for many of the problems that plagued him in the last half of the nineteenth century and which today still haunt him.[4] In later years, sociologists studied and interpreted him. Unfortunately, their findings, interpreted from their own frame of reference, were not always accurate. Hollywood, followed by television commercialism, compounded the problem for him more recently.

The problems of which the investigator speaks, prejudice, hostility, and conflict, soon found their way into the school. Year after year the lot of the Mexican American worsened. At first

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[4]Ibid., p. 9.

he was romanticized, later ridiculed, and, finally, segregated in the school. He did not fight back; instead, he withdrew. His acquiescence only made matters worse.

For many years Mexican American children in the Southwest attended schools strictly for them. They did not do this by choice; it was forced on them by people who considered them inferior. In Nueces County, Texas, for example, Anglo residents alleged that they would rather attend their own schools and that they would probably do better attending school with their own kind.[5] But the teachers who taught them were the same people who ridiculed them. They were taught in the Protestant ethic and were expected to live it. In more recent years, greater numbers of Mexican Americans have entered the teaching profession, but since they have been products of the "Anglo" school, their attitude has been indifferent and, consequently, they have not been too effective.[6] They learned well the way of their teachers.

Isolated studies, e.g., Pygmalion in the Classroom[7] and the previously cited Carter study, reveal that teacher attitudes toward students affect school achievement. As Carter pointed out, "much more work must be done"[8] to alleviate the problem.

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[5]Paul S. Taylor, An American Mexican Frontier (Chapel Hill: University of North Carolina Press, 1934), pp. 220-21.

[6]Carter, op. cit., p. 118.

[7]Robert Rosenthal and Lenore Jacobson, Pygmalion in the Classroom (New York: Holt, Rinehart & Winston, 1968).

[8]Carter, op. cit., p. 5.

The literature did not reflect any studies treating teacher attitudes toward Mexican American students in New Mexico schools.

Should this study reveal that teachers in Doña Ana County's secondary schools view Mexican American students negatively, it may be assumed that the same holds true of other teachers throughout New Mexico. Further, should the results be considered valid, they could be generalized to other parts of the state and as such might lead to:

1. Potential development of culturally relevant pre-service training for teachers at the university level.

2. Potential development of culturally relevant in-service training in the school setting.

3. Potential development of cultural awareness workshops in the community.

Assumptions of the Study

The assumptions underlying this study were:

1. Items in the questionnaire were appropriate measures to determine teacher attitudes.

2. Responses to the items on the questionnaire were genuine and reflected actual attitudes (the fact that respondents were anonymous and the information strictly confidential should have elicited genuine responses).

3. The sample was representative of secondary school teachers in Doña Ana County.

Limitations of the Study

Sample. The sample of respondents to the instruments in the study was limited to secondary school teachers in Doña Ana County.

Method of sample selection. The major limitation of the study was the manner in which the sample was selected. Originally, the intent was to include in the sample an equal number of randomly selected Mexican American and Anglo teachers. Unfortunately, after the census was taken the investigator discovered, much to his chagrin, that the number of Mexican American secondary school teachers was very small--fifty-seven. Several sampling procedures were tried, but none produced an adequate number of Mexican American teachers for the sample. As finally selected, the sample included the complete Mexican American teacher population. The remaining portion of the sample was randomly selected from a table of random numbers derived by computer.

Absence of similar studies in New Mexico. The absence of similar studies in New Mexico denied the opportunity to verify the findings of the study.

HYPOTHESES

The study was designed to test the following null hypotheses at the .05 level of confidence:

1. There will be no significant difference between Mexican American and Anglo secondary school teacher attitudes toward Mexican American students on constructs emerging from the factor analysis of the questionnaire.

2. There will be no significant difference between young and old Mexican American and Anglo teacher attitudes toward Mexican American students on constructs emerging from the factor analysis of the questionnaire.

3. There will be no significant difference between experienced and inexperienced Mexican American and Anglo teacher attitudes toward Mexican American students on constructs emerging from the factor analysis of the questionnaire.

DESCRIPTION OF THE SAMPLE

The main focus of the study was the secondary school teacher in Doña Ana County, New Mexico. Only the attendance unit at White Sands Missile Range was not used. There were two reasons for this: first, the White Sands school was a combined elementary and junior high unit; and second, no Mexican American teachers were assigned there.

The total number of secondary classroom teachers in the county, excluding White Sands, was 423. Of this number, 57 or 13.5 percent were Mexican American. As stated earlier, all of this population was used as the sample. The remaining portion of the sample, 68 Anglo teachers, randomly selected from the total population of 366, completed the sample.

The total sample of the study was 125 teachers. Of this number, 112 or 92 percent participated in the study. Sixty-two or 54 percent were Anglo teachers, and fifty or 46 percent were Mexican American teachers. Fifty-eight or 52 percent of the participants were female. The mean age of the sample was thirty-three years; the mean number of years teaching experience was eleven years; and the mean number of years of teaching in the county was eight years.

DEFINITIONS OF TERMS

In the study the following definitions applied:

Mexican American. A person born in Mexico who is now an American citizen or whose parents or more remote relatives emigrated to the United States from Mexico. It includes, also, a person who traces his origin to Hispano or Indo-Hispano ancestors who lived in that part of Mexico which is now the American Southwest.

Anglo. Caucasians other than Mexican American, including blacks.

Southwest. That area which encompasses the states of Texas, Arizona, Colorado, New Mexico, and California.

Stereotype. As defined by Allport, "an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category."[9]

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[9]Gordon W. Allport, The Nature of Prejudice (Anchor Book ed.; Garden City, N. Y.: Doubleday and Company, 1958), p. 187.

"Negative" ethnic prejudice. As defined by Allport, "an antipathy based upon a faulty and inflexible generalization, . . . felt or expressed . . . [and] directed toward a group as a whole, or toward an individual because he is a member of that group."[10]

"Old" teacher. A teacher above the mean age of the sample.

"Young" teacher. A teacher below the mean age of the sample.

"Experienced" teacher. A teacher above the mean years of the sample's teaching experience.

"Inexperienced" teacher. A teacher below the mean number of years of the sample's experience.

Secondary school. A school in which any or all grades seven through twelve are taught.

Factor analysis. A statistical technique used to identify variables which are similar, opposite, or unrelated to each other and to classify a number of variables in terms of fewer and more general relationships.[11]

ORGANIZATION OF THE REMAINDER OF THE STUDY

A survey of the literature is presented in Chapter II. It traces the development of the problem through, first, an

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[10]Ibid., p. 10.

[11]Harry W. Harmon, Modern Factor Analysis (2d ed.; Chicago: University of Chicago Press, 1967).

overview of nineteenth-century literature, including the chronicles and popular "dime" novels that created the Mexican American stereotype and which, for years, were the only source of knowledge the American public had of Southwestern Spanish-speaking people; secondly, an overview of sociological studies which, based on small or biased samples, attributed or perpetuated certain characteristics, albeit not always correct, to the Mexican American. This section is divided into "early studies" and "later and more current studies." The third section treats teacher attitudes toward the Mexican American student as reflected in the literature. Finally, the fourth section contains a résumé of the effects of teacher attitudes on the students' self-concept.

The methodology and procedures used in the study are described in Chapter III. This chapter includes: (1) a description of the instruments used in the study, (2) a description of the collection of the data, (3) a discussion of the iterative factor analysis procedure used to analyze the principal instrument used to retrieve the data, (4) a brief discussion of the package program used to score participants' responses on the principal instrument used in the study, (5) a brief discussion of the item analysis performed on the principal instrument used in the study, and (6) a discussion of the statistical treatment used to test the hypotheses.

Chapter IV presents the analysis of the data. Tables record the results of the factor analysis of the data,

the biographical characteristics of the sample, and testing of the hypotheses. The constructs resulting from the factor analysis of the data are discussed in this chapter.

The study is summarized in Chapter V. Included in this chapter is a statement of conclusions drawn from the analysis of the data. This chapter also contains the implications of the study and recommendations, based on the conclusions, for future studies.

CHAPTER II

REVIEW OF THE LITERATURE

The literature on the Southwest's largest minority--the Mexican American--is extensive. Unfortunately, much of it does not treat the problem that confronts him today; rather, it has planted the seed for it.[1] In a sense, it is the "aftermath" of revolution and war.[2]

The opening of the Southwest in 1821 to traders and settlers from the United States attracted individuals--chroniclers and novelists--who described the new land and interpreted its inhabitants to the "literature-hungry" American public. After Texas separated from Mexico, and again after the United States acquired the Mexican borderlands, Americans moved West in greater numbers than before. Among them were chroniclers and popular novelists, who, like their predecessors, wrote about the people and their "strange" ways. In neither case did they know the people of whom they wrote, let alone understand them. Most characteristics attributed to the people were, with exceptions, negative.

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[1]Thomas P. Carter, Mexican Americans in School: A History of Educational Neglect (New York: College Entrance Examination Board, 1970), p. 9.

[2]The Texas Revolution and the United States War with Mexico. Both incidents led to hatred and hostility, particularly along the border, toward Americans and Mexicans alike. Much of this feeling still exists.

Years later the sociologist arrived on the scene. He came to investigate the ways of the "strange" people of whom he had read. These investigators, although they may have been sincere, added to the already existing problems of the people known today as Mexican American. Their studies were, as a rule, based on very small samples and made at specific locations. The findings were generalized, perhaps not so much by the investigators as by others, to the entire Mexican American population. This distortion (it may be called that), along with earlier characteristics attributed to the Mexican American, has seriously impeded his education and through it his socioeconomic status.

Recently more objective investigations have been made, the Carter study for one. Not only have these cleared up some of the misconceptions surrounding the Mexican American's educational problems, but some solutions to the situation have been offered. However, this is only a start. Much remains to be done to improve the Mexican American's educational status.

The investigator, seeking evidence to support the thesis that teacher attitudes toward the Mexican American student are learned, turned to the literature which first mentioned him for possible answers. Accordingly, the review of the literature was conducted in three parts. Part one treats, briefly, the chronicles and early "dime" novels; part two reviews sociological--early and more recent--studies which tended to confirm and added to early descriptions; and part three examines teacher attitudes toward

the Mexican American and the effects of such attitudes on the student's self-concept.

THE MEETING OF THE CULTURES

The Mexican American in Early Chronicles

The first accounts of life in the borderlands by early American chroniclers left a mark--an indelible mark--on the Mexican American. No study treating his educational problems would be complete without first examining the literature that gave rise to ideas and attitudes which have had serious consequences for him.

One has but to examine the chronicles of George W. Kendall, Josiah Gregg, John R. Bartlett, James Ohio Pattie, and Lewis H. Garrard, among others, to learn how they perceived the inhabitants of the borderlands. Kendall, for example, wrote that the people were:

> . . . morally, physically and intellectually distanced in the great race of improvement. . . . Give them but tortillas, frijoles, and chile colorado to supply their animal wants . . . and seven-tenths of the Mexicans will be satisfied; . . . they will continue to be until the race becomes extinct or amalgamated with Anglo-Saxon stock. [3]

He pointed out that the "leading characteristics" of the Mexican hired hand "were great good-nature, extreme idleness, and a

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[3]George W. Kendall, Narrative of the Texas Santa Fe Expedition (London: Henry Washbourne, 1847), p. 326.

proneness to telling the most outrageous falsehoods--the two latter very common failings with his countrymen."[4]

In addition to being accorded the gift of "lying," Mexicans were also thought of as "thieves." Bartlett, describing the loss of valises, recorded in his diary: "The articles were not of much value; but it was provoking . . . to be robbed by this rascally people wherever I went."[5] Another chronicler, Wise, a lieutenant in the United States war with Mexico, characterized the Mexican as "thieving" and "pilfering" people. He wrote:

> Leperos are thieves and liars by profession, and their coarse serapes serve to conceal all their peccadillos . . . and as the leperos, as a body, are not fond of work, they exercised their ingenuity in appropriating property of others.[6]

And Webb, a well-known adventurer on the Santa Fe Trail, recorded that the Mexican ". . . considered [it] dishonorable to steal from the master, but neighborly stealing is not a disgrace."[7]

Still another adventurer, Garrard, traveling through New Mexico, observed:

> . . . When weakest, [the Mexicans] are the most contemptibly servile objects to be seen. . . . But, when

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[4]Ibid.

[5]John R. Bartlett, Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Sonora, and Chihuahua Vol. I (New York: Appleton and Co., 1854), pp. 488-89.

[6]H. A. Wise, Los Gringos (London: Richard Bentley, 1849), pp. 168-69.

[7]James J. Webb, Adventures in the Santa Fe Trade 1844-1847 (Glendale, Ca.: Arthur H. Clark Co., 1931), p. 102.

> they have the mastery, the worst qualities of a craven's character are displayed in revenge, hatred, and unbridled rage. Depraved in morals, they stop at nothing to accomplish their purpose.[8]

A Santa Fe trader, Gregg, spoke of the Mexican as having ". . . no stability except in artifice, no profundity except for intrigue: qualities for which they have acquired an unenviable celebrity."[9]

The Southwest had been under Catholic influence for over three hundred years when the first Americans arrived. One of the conditions that Spain and later Mexico laid on the American settlers when they were given permission to settle in Texas was that they embrace the religion of the area. Moses and Stephen F. Austin and their fellow colonizers understood and agreed to those terms. This notwithstanding, very few joined the Church, which to them was hierarchical and mystical, among other things.

By 1848, American settlers were quite critical of the Church. Dislike and distrust of Catholicism added still another prejudice against the Spanish-speaking people of Texas, who were, as a result of the Treaty of Guadalupe Hidalgo, Mexican Americans. Because of the Southwest's close proximity to the cotton-growing South, with its racist ideologies under attack and Catholicism not welcome, these ideas flourished in the borderlands. It might

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[8]Lewis H. Garrard, Wah-To-Yah and the Taos Trail, ed. R. P. Bieber (Glendale, Ca.: Arthur H. Clark Co., 1938), p. 272.

[9]Josiah Gregg, Commerce of the Prairies, Vol. I (Philadelphia: J. W. Moore, 1851), p. 81.

be said, then, that Protestant Americans came to the Southwest with pre-existing hostility against Catholicism and when they found the Church corrupt, as supposedly they did, their censure became greater. But it was more than that; it was a matter of doctrine.

Stephen F. Austin found Mexican adherence to the Church bordering on "fanaticism." He described it as one that "reigns with a power that equally astonishes and grieves a man of common sense."[10]

Attitudes toward the Church were expressed by other writers. Evans, for example, recorded in his diary:

> . . . There never existed a people on the face of the globe so completely, so emphatically, the worshippers of idols. . . . They uncover their heads or bend their knees to every cross, wherever met with, and all persons who neglect or refuse to bow to these absurd notions are looked upon as heretics and regarded with disdain.[11]

James Ohio Pattie observed that the priests had ". . . the people as much and entirely under their control, as the people of our own country have a biddable dog."[12] And Webb recorded his dislike for the way that the Church took advantage of the people. He said:

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[10]Eugene C. Barker, The Life of Stephen F. Austin (Nashville, Tenn.: Cokesbury Press, 1925), p. 47.

[11]George W. B. Evans, Mexican Gold Trail: The Journal of a 49er, ed. Glen S. Dumke (San Marino, Ca.: Huntington Library Publication, 1945), pp. 83-85.

[12]James Ohio Pattie, The Personal Narrative of James O. Pattie of Kentucky, ed. Timothy Flint (Chicago: Lakeside Press, 1930), p. 361.

> An inflexible rule with the priests was: no money, no marrying; no money, [no] burying. . . . As a consequence the poor were extremely so, and without hope of bettering their condition. The priesthood [was] corrupt, vicious and improvident.[13]

A modern-day Texas historian, Barker, aptly summed up the white, Anglo-Saxon, Protestant attitude toward the Mexican American in Mexican Texas. "The Texans," he wrote, "saw themselves in danger of becoming the alien subjects of a people to whom they deliberately believed themselves morally, intellectually, and politically superior."[14]

The Mexican in Popular Literature

Nor was ridicule of borderland inhabitants limited to chroniclers. Fiction writers found a veritable gold mine in every aspect of life. Their works, widely read by Americans for generations, presented the people very negatively. The works cited in this review are representative of most, if not all, early Southwestern novelists.

The Mexican was, according to Flint, "ignorant and barbarous."[15] He described the Catholic hierarchy, particularly the Jesuits, as being corrupt.[16] It is well to point out that

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[13]Webb, loc. cit.

[14]Eugene C. Barker, Mexico and Texas (Austin: University of Texas Press, 1934), p. 149.

[15]Timothy Flint, Francis Perrian, Vol. II (Boston: Cummings, Hilliard and Co., 1826), p. 23.

[16]Ibid., p. 111.

Flint, a Congregational minister, wrote at a time when anti-Catholic sentiment in the United States had reached a high level. It was only natural, then, for him to react toward the Mexican Church in the same manner.

Clemons, a writer of Texas romances, also attacked the Jesuits when he described a Mexican educated by them as one who "united in his own person the quadruple character of horse-trader, smuggler, slaver, and robber." The author continued, "It is fair to presume that the principles on which he acted were imbibed from the same source."[17] In another book, Clemons gave the origin of the one very commonly used term "greaser." He stated that an American visiting in Matamoras would "have no difficulty in tracing the origin of the term." Continuing his explanation, he said:

> Narrow, muddy, filthy streets, swarming with men, women and children as filthy--enlivened by an eternal chorus of little dogs without hair, except about the muzzles, and the tips of their tails--houses without floors, built of mud and straw, and inhabited by fleas and other vermin, in the proportion of fifty to the square inch--disgusting sewers--rotting offal, and a hot, sickly atmosphere, make up an assembly of discomforts compared with which the purgatory of an orthodox Catholic is rather an agreeable kind of place. The people are greasy, their clothes are greasy, their dogs are greasy, their houses are greasy--everywhere grease and filth hold divided dominion. . . .[18]

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[17]Jeremiah Clemons, Mustang Grey: A Romance (Philadelphia: J. B. Lippincott and Co., 1858), pp. 84-85.

[18]Jeremiah Clemons, Bernard Lile: An Historical Romance (Phildelphia: J. B. Lippincott and Co., 1856), p. 214.

American writers expressed their thoughts on all aspects of life in the borderlands, not the least of which was sex. The fact that Mexican women wore their dresses slightly shorter than did their American counterparts was shameful. Mexicans loved dancing and they did not conceal its basically sexual nature. This, too, shocked the American visitor. Ganilh, among others, considered Mexican society "morally inferior" to that in the United States. In one of his Texas romances, Ganilh, speaking through a Texan, told a Mexican army officer:

> In point of chastity, also, the most important and influential qualification of Northern nations, we are infinitely superior to you--Lust is, with us, hateful and shamefull; with you, it is a matter of indifference. This [italics in the original] is the chief curse of the South. . . . The Southern races must be renewed, and the United States are the officina gentium for the new Continent.[19]

Flint compared Mexicans to Americans through his heroine, who, in announcing her engagement to an American, says:

> Since I have been acquainted with this man I have learned to read English; I have been deeply engaged in the American history. What a great country! What a noble people! Compare their faces and persons with those of the people here, and what a difference.[20]

The most popular and best known early writer of Southwestern life, O. Henry, summed up in one poem the Mexican stereotype that developed through the years and which persisted well

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[19]Anthony Ganilh, Mexico Versus Texas (Phildelphia: M. Siegfried, 1838), pp. 205-6.

[20]Flint, op. cit., p. 193.

into the twentieth century. In "Tamales" he described the borderlands inhabitants as drunks, worshippers of idols, lazy, violent, unclean, and politically unstable.[21]

Bret Harte, in his sketches of life in California, considered the padres hypocrites, for it seemed to him that they were more anxious for the comfort and pleasures of life than in bringing Indians to their missions.[22] In another story, he described the people as superstitious and connivers.[23]

Stereotypical images invented by nineteenth-century novelists have slowly given way to more objective ones in the twentieth century. More sympathetic toward the Spanish-speaking people of the Southwest are the writings of Willa Cather, Paul Horgan, Harvey Fergusson, and Charles F. Lummis. Although they emphasized the more positive aspects of the people, they saw them through "rose-colored" glasses.

SOCIOLOGICAL STUDIES

Early Studies

The review of the literature reflected an absence of sociological studies on the Mexican American in the nineteenth century

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[21]O. Henry, Rolling Stones (New York: P. F. Collier [n.d.]), pp. 257-58.

[22]Bret Harte, "At the Mission of San Carmel," Bret Harte's Writings, Vol. III (Standard Library ed.; New York: AMS Press, 1966), pp. 388-430.

[23]Ibid., "Maruja," V, 1-139.

and for the first two decades of the twentieth. A few studies appeared in the early 1920s; however, the greater number were conducted after that.

Early studies indicated, to the investigators at least, that Mexican Americans were without a doubt "inferior" to the Anglo. Young, for example, alluded to such inferiority when he posited the suggestion that the Mexican American's inherent racial characteristics could be blamed for his low intelligence reflected in test scores.[24] Shortly after Young's findings were made public, Garth investigated the influence exerted by "racial germ cells" on immigrant group intelligence. He compared the intelligence of Mexican and mixed and full-blooded Indian children. Although Garth's concern was primarily the effect of race on intelligence test scores, he wanted to control for education and training. His sample, therefore, was selected from a student population. The results of the study indicated that "always the central tendencies of mixed blood scores are highest, and that, using the same base, Mexicans invariably come second. . . ."[25] He found, in some cases, a positive correlation between years of schooling and high test scores. The group with the highest score had the most schooling;

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[24]Kimball Young, Mental Differences in Certain Immigrant Groups (University of Oregon Publications, Vol. I, No. 11; Eugene, University of Oregon Press, 1922).

[25]Thomas R. Garth, "A Comparison of the Intelligence of Mexican and Mixed and Full Blood Indian Children," Psychological Review, XXX (September, 1923), 392.

likewise, the Mexican American being second highest in score had the most years of schooling.

Even though Garth acknowledged the relationship between years of school and high test scores, as well as influence of language and environment, he concluded that if the groups were taken to be ". . . representative of their racial stock, the results indicate differences between their racial stock in intelligence. . . ."[26] This may be interpreted to mean that, scientific inquiry notwithstanding, the popular notion of racial inferiority still prevailed.

In a study of Roswell, New Mexico, school children, Sheldon alluded to the "inferiority" of the Spanish language when he stated that the Roswell teachers were ". . . able to make themselves understood by the use of a sort of Spanish-English dialect colloquially called 'spic,' or mongrel Spanish." He concluded that Mexican American children were ". . . less intelligent than American . . . children."[27]

Garretson investigated the causes of retardation among Mexican American children in small Arizona public schools. He attempted to measure the effect of family transientness, irregular attendance, and language differences on retardation. He discounted

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[26]Ibid., p. 401.

[27]William H. Sheldon, "The Intelligence of Mexican Children," School and Society, XIX (February 2, 1924), 140.

the Mexican American's irregular attendance because the difference between him and his Anglo counterpart was ". . . so slight that it is of questionable importance as a factor in the cause of retardation."[28] The language factor, however, was more difficult to discount. Language difficulties, Garretson pointed out, were definitely a disadvantage to the Mexican American in grades one and two, but less of a handicap in grades three to eight. He concluded, however, that the retardation was the result of ". . . mental ability."[29]

Garth, Elson, and Morton investigated the intelligence and achievement of Mexican American children in Los Angeles. Using the Pintner Non-Language Intelligence Test and the Otis Classification Test on 455 Mexican American students in grades four through eight, they concluded that "age for age and grade for grade, the Mexican children are inferior [italics not in the original] to American whites in verbal test results. In non-verbal results both were practically equal."[30]

In still another study, Johnson indicated that the Mexican American's failure to master the English language contributed to

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[28]O. K. Garretson, "A Study of Causes of Retardation Among Mexican Children in a Small Public School in Arizona," Journal of Educational Psychology, XIX (January, 1928), 40.

[29]Ibid.

[30]Thomas R. Garth, Thomas H. Elson, and Margaret M. Morton, "The Administration of Non-Language Intelligence Tests to Mexicans," Journal of Abnormal and Social Psychology, XXXI (April-June, 1936), 58.

his poor academic record. At the same time, however, she said that Mexican Americans had problems in school because they were ". . . of a different race."[31] She continued:

> His motives, his tendencies, his philosophy of life, and his customs are very different from those of the Anglo-American. And since he uses a different language early in life, his idioms of thought must necessarily be different. . . . His care-free attitude, and his desire for unusual, dramatic, and even reckless action, sometimes at the expense of life, make the Spanish-American's problems different from those of the Anglo-Americans.[32]

In the 1930s, two Mexican American social scientists--Sanchez and Manuel--came on the scene. Both of them rebutted previous studies which blamed the Mexican American's problems on his inferiority. Sanchez stressed the role of language in test scores. He posited the idea that ". . . a test is valid only to the extent that the items of the test are as common to each child tested as they are to the children upon whom the norms were based."[33] Manuel, like Sanchez, emphasized the language factor as the major problem when he said: ". . . There is no doubt that the average Spanish-speaking child suffers a serious and persistent

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[31]Loaz W. Johnson, "A Comparison of the Vocabularies of Anglo-American and Spanish-American High School Pupils," Journal of Educational Psychology, XXIX (February, 1938), 135.

[32]Ibid.

[33]George I. Sanchez, "Bilingualism and Mental Measures: A Word of Caution," Journal of Applied Psychology, XVIII (November, 1934), 771.

language handicap at least [through] the eighth grade."[34] Sanchez suggested that ". . . professional and scientific use of measures of evaluation is circumvented by attitudes and emotions which have no place in the educational program."[35]

Two years after the Sanchez study was made public, West attempted "to determine whether or not racial prejudice existed among the teachers in the public schools and whether Spanish-American teachers displayed racial attitudes differing from those of Anglo-American teachers." The study revealed that Anglo teachers "were more strongly inclined than were the Spanish to claim superiority for pupils of their own race."[36]

During World War II, large numbers of Mexican Americans were rejected for military service. Altus studied a group of Mexican American soldiers at a California training center. He found that "all newly inducted soldiers [considered] . . . functionally illiterate by Army standards were sent to [the] special training center." These men, according to Altus, were expected to attain enough language proficiency to permit them to function within twelve and one-half weeks. Should they not attain the standards set they were discharged. Forty-eight percent of the

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[34]Herschel T. Manuel, "A Comparison of Spanish-Speaking and English-Speaking Children in Reading and Arithmetic," Journal of Applied Psychology, XIX (March, 1935), 201.

[35]Sanchez, op. cit., p. 769.

[36]Guy A. West, "Race Attitudes Among Teachers in the Southwest," Journal of Abnormal and Social Psychology, XXXI (October-December, 1936), 331.

the Mexican Americans sent to the center, the study showed, were "functionally illiterate."[37]

Altus was critical of people who lived all or part of their lives in the United States and had not learned to read or write English. This, he said, ". . . would appear to be prima facie evidence of low learning capacity."[38]

Later and More Recent Studies

A study on racial attitudes appeared early in 1950. The investigator, Johnson, developed an experimental projective technique for analyzing racial attitudes which he called the Projective Test on Racial Attitudes. He selected six pictures which generally covered most of the social situations that individuals of four, eight, and twelve years of age would ordinarily meet.

The pictures contained life situations which portrayed behavior most easily emphasized by the subject, such as a boy with a bat, two cowboys approaching each other, and a girl crying. Each picture had a hero figure with whom the subject could identify, thus projecting something of the dynamics of his own personality into the depicted situations. Cards were relevant to ethnic situations. In one picture, an Anglo child might hold a bat while a Mexican American boy stood near and vice versa. The responses to viewing the cards were scored on five variables:

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[37]William D. Altus, "The American Mexican: The Survival of a Culture," Journal of Social Psychology, XXIX (May, 1943), 212.

[38]Ibid.

(1) effect of the environment on the organism, (2) reaction of the organism to the environment, (3) adequacy of principal characters, (4) fate of the hero, and (5) the conclusion of the story theme which the subjects were requested to provide and subject's opinion of the other ethnic group. The result of the study showed that the four-year Anglo boy was least prejudiced, but his dislike of the Mexican American increased greatly from age four to eight.[39]

Johnson used the same instrument in another study to study the origin and development of attitudes by Anglo and Mexican American students toward each other. He found, with respect to the Anglo, that his negative attitudes developed little from age four to eight, but that they increased markedly from eight to twelve. Further, he found that while the Mexican American attitude toward the Anglo started at age three and one-half, the Anglo developed his earlier. The conclusion Johnson reached was "that instilled attitudes of one group may contribute to the attitudinal development of the other."[40] Both groups, Johnson said, "manifest a clear picture of the development of racial attitudes from the early age levels to the older." He ". . . ascertained that both superiority and submission, defeat and victory, are expressions

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[39]Granville B. Johnson, Jr., "An Experiment in Projective Technique Analysis of Racial Attitudes," Journal of Educational Psychology, XLI (May, 1950), 257-278.

[40]Granville B. Johnson, Jr., "The Origin and Development of the Spanish Attitude Toward the Anglo and the Anglo Attitude Toward the Spanish," Journal of Educational Psychology, XLI (November, 1950), 437.

of prejudice--different patterns of attempt to adjust to conflict."[41]

Also in 1950, Carlson and Henderson investigated the environmental factors that could account for the disparity in intelligence test scores and academic performance between Mexican American and Anglo children. The factors they considered were (a) rural versus urban environment, (b) general socioeconomic level, (c) total cultural complex, (d) amount and quality of formal education on both subjects and parents, (e) effects of an adequate diet, (f) prejudice on the part of the examiner, (g) motivation, and (h) bilingualism. They controlled for all factors except motivation and bilingualism.[42]

The study, conducted in Los Angeles, indicated that:

> The American children of Mexican parentage were found to have consistently lower Mean IQ scores than the American children of white non-Mexican parentage. The difference between the two groups increased in magnitude from the first to the last testing periods over a span of five and one-half years, primarily because of a drop in Mean IQ of the children of Mexican parentage.[43]

Even though the investigators did not say so directly, they implied that the differences noted ". . . might possibly be due to hereditary factors."[44]

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[41]Ibid., p. 439.

[42]Hilding B. Carlson and Norman Henderson, "The Intelligence of American Children of Mexican Parentage," Journal of Abnormal and Social Psychology, VL (July, 1950), 544-51.

[43]Ibid., p. 550.

[44]Ibid.

Saunders, in 1950, published a study which, supposedly, fulfilled the need to clarify where the Mexican American originated, how he earned a living, and, generally, how he lived. He said that the Mexican American,

> Unlike the Anglo, . . . is likely to be strongly oriented toward the present or the immediate past. . . . There is probably nothing the Anglo more completely accepts than the notion that change is good and progress inevitable. . . . The Spanish-speaking . . . has a somewhat different orientation toward change and progress. . . . Anglos are doers. . . . In attitudes toward work, success, efficiency, and practicality the ideal viewpoint of the Spanish-speaking person is far from that of the Anglos. The Spanish-speaking ideal is to be rather than to do [Italics in the original]. Where it is the belief of the [Anglo] that man has an obligation to struggle against and if possible to master [nature], the Spanish-speaking person is more likely to accept and resign himself to whatever destiny brings him. . . . Among the cherished values of the Anglo is a preference of independence. . . . [To] the Spanish-speaking person, independence is not nearly so high a value. The Spanish-speaking people . . . [have] been unable to develop effective leadership from among its members . . . for the purpose of improving its status with respect to the rest of the population . . . [whereas] Anglos . . . are great joiners, and their way of meeting a group problem is first to set up a committee to study and report on it and then to create an organization to deal with it.[45]

Earlier, Kluckhohn alluded to the fact that the Mexican American would never be much of a leader or a power-man because he combines the ". . . lineal principle with a present-time orientation." This lineal concept is so strong in the Mexican

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[45]Lyle Saunders, Cultural Difference and Medical Care: The Case of the Spanish-Speaking People of the Southwest (New York: Russell Sage Foundation, 1954), pp. 119 ff.

American patron-peon system that, according to Kluckhohn, ". . . there has been such a willingness to accept the Anglo-American 'economic conquerors' as new patrones." The Anglo, Kluckhohn continued, ". . . refused to play that role because he did not understand the lineal idea or that of present-time orientation."[46]

The ideas put forth by Saunders and Kluckhohn were continued into the mid-1950s and beyond. For example, Edmonson wrote in 1957 that ". . . fatalistic acceptance of things which 'just happen' are a source of wonder and despair to Anglo housewives with Mexicano servants, but they are a precise expression of Mexican attitudes. . . ."[47]

Kluckhohn and Strodtbeck concluded that the cultural values of the Mexican American contrast greatly with those of the Anglo. They found that, even though their sample was but a relatively small segment of the population, the Mexican American differs from the Anglo in his "nature" orientation, the former with a "subjugation-to-nature" orientation. Additionally, the Mexican American is described as being "fatalistic"; his "time"

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[46]Florence R. Kluckhohn, "Dominant and Submissive Profiles of Cultural Orientations: Their Significance for the Analysis of Sociological Stratification," Social Forces, XXVIII (May, 1950), 386.

[47]Munro S. Edmonson, Los Manitos: A Study of Institutional Values (Middle-American Research Institute; New Orleans: Tulane University Press, 1957), p. 60.

orientation is for today rather than for tomorrow; and lastly, he values "being" more than "doing."[48]

In a study published in 1961, Simmons said that in South Texas the Anglos held two views toward the Mexican American. One, they felt that he should be fully accepted, on an equal status, with the dominant culture. This, after all, they felt, was the "American Creed." Secondly, it mattered not, for they felt that he was "inferior" anyway. Simmons found evidence that, in Texas at least, the Mexican American was considered "indolent, improvident, irresponsible, childlike, undependable, unclean and immoral."[49]

Madsen, in his study of the South Texas Mexican American, continued the litany that Saunders and others advanced. He posited the idea that the fatalistic philosophy of the Mexican American produces an attitude of resignation which often convinces the Anglo that he, the Mexican American, lacks drive and motivation. "What the Anglo tries to control," wrote Madsen, "the Mexican American tries to accept. Misfortune is something the Anglo tries to overcome and the Latins view with fate."[50]

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[48]Florence R. Kluckhohn and Fred L. Strodtbeck, Variations in Value Orientations (Evanston, Ill.: Row, Peterson and Co., 1961), p. 212.

[49]Ozzie G. Simmons, "The Mutual Images and Expectations of Anglo-Americans and Mexican Americans," Daedalus, XC (Spring, 1961), 289.

[50]William Madsen, The Mexican-American of South Texas (New York: Holt, Rinehart and Winston, 1964), p. 16.

As stated at the beginning of this review, the literature on the Mexican American is extensive. He has been described in many ways, but, by and large, the descriptions have not been complimentary. The dominant culture knows little of Mexican American customs or values and, for the most part, it holds only misconceptions of him. As Simmons pointed out, "some of the Anglo-American images of the Mexican have no ascertainable basis in fact while others have at least a kernel of truth."[51]

Teacher Attitudes Toward Mexican American Students

In the Southwest, teachers are fully aware of the Mexican American, but they know little about him. Of course, few Anglo teachers admit ignorance, but more vouch that they know all about him. The question that arises is, what is the source of the knowledge? Carter provided an answer when he stated:

> The most valid sources of information are studies of Mexican American communities, values, life-styles, and customs. Many such studies stress cultural differences rather than similarities. Many are dated, or are descriptive of very localized, often rural, situations. Unfortunately, such information is regularly assumed to be correctly descriptive of Mexican American culture in general. . . . Regardless of whether their description is valid or not, the significant factor is that most teachers and administrators describe the Mexican American home, culture, and child in the same specific, usually stereotypic, ways.[52]

Carter is, of course, thinking of such investigations as those conducted by Saunders, Kluckhohn, Madsen, and others. Continuing, Carter said that,

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[51]Simmons, op. cit., p. 290. [52]Carter, op. cit., p. 38.

> . . . Anglo society has developed quite clear stereotypes of the Mexican American. Although most educators decry adherence to such stereotypes, a strong case can be made that their perceptions are strongly influenced by them.[53]

Carter's point was also brought out by Heller, who, while conducting a study, heard ". . . teacher, school administrators, and social workers . . ." say, "How 'Mexican' the young people are in their ways, how lacking in ambition, how prone to delinquent behavior."[54] The litany goes on with Burma saying that ". . . certain teachers [in Texas believed] that Mexican American children were usually dirty, immoral, spreaders of germs, stupid, lazy, or otherwise generally undesirable."[55] Little, in his Texas study, reported similar attitudes by teachers.[56] And Madsen quoted a "dedicated" teacher in the Rio Grande Valley of Texas who believed that Mexican Americans were "good people." But the teacher found things wrong with them. They were, for example, ". . . full of superstitions and silly notions. . . ."[57] She continued:

> When they get rid of these superstitions they will be good Americans. The schools help them more than anything else. In time, the Latins will think and act like

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[53]Ibid.

[54]Celia S. Heller, The Mexican-American: Forgotten Youth at the Crossroads (New York: Random House, 1966), pp. 3-4.

[55]John H. Burma, "The Present Status of the Spanish-American of New Mexico," Social Forces, XXVIII (December, 1949), 137.

[56]Wilson Little, Spanish-Speaking Children in Texas (Austin: University of Texas Press, 1944), p. 61.

[57]Madsen, op. cit., p. 106.

> Americans. A lot depends on whether we can get them to switch from Spanish to English. When they speak Spanish they think Mexican.[58]

And Kluckhohn and Strodtbeck, in a study of a New Mexican town, pointed out that "numerous teachers openly expressed their irritation with having to teach Spanish-American pupils whom they regarded as being subnormal in intelligence and generally inferior biologically."[59]

In 1955, Heffernan conducted a study through which she hoped to find solutions to the educational problems of the Mexican American. She concluded from her sample of twelve teachers, administrators, and students that the problems rested with the home; that there was a "lack of parental aspirations and support of educational effort."[60] Rodriguez countered this when he said that the Mexican Americans, parents and children, have the same "high aspirations and expectations as the Anglo. . . ."[61] And Heffernan admitted that the Mexican American was "culturally different" and that his values have to be understood. "The teacher," she continued, "plays a strategic role in relation to cultural values."[62]

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[58]Ibid. [59]Kluckhohn and Strodtbeck, loc. cit.

[60]Helen Heffernan, "Some Solutions to Problems of Students of Mexican Descent," Bulletin of the National Association of Secondary School Principals, XXXIX (March, 1955), 51.

[61]Armando Rodriguez, "Urban Education and the Mexican American" (a speech given at a Ford Foundation Leadership Seminar, August 23, 1968, Albuquerque, New Mexico). (ED 030 510)

[62]Heffernan, op. cit., p. 51.

Many educators, Mexican Americans included, subscribe to the idea that Mexican Americans cannot learn.[63] Unfortunately, they have a way of communicating the message to the student, who, after hearing or sensing it continuously, comes to believe it. The teacher expects little from him, makes little or no effort to help him, and as a result his attitude toward the school becomes negative. Riessman pointed out, however, that children and parents have better attitudes--more positive--than they are credited with. It is not a matter of not valuing education; rather, they dislike what the school does to them. The students and their parents are made to feel as second-class citizens in the school and they do not like it. There is no place for them in the classroom or the PTA; the school in general does not like them, nor does it respond to their needs. They feel their culture is not appreciated and that they cannot learn.[64]

It is indeed shocking to read about the thousands of Spanish-speakers who have been labeled "disadvantaged" for not speaking English when they come to school. What educators fail to realize, however, is that these youngsters come to school with the potential of becoming bilingual-bicultural persons. Instead of helping them arrive at that state, the schools through "insensitive" teachers make them "functionally illiterate" in both English and Spanish.

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[63]Carter, op. cit., p. 118.

[64]Frank Riessman, The Culturally Deprived Child (New York: Harper and Row, 1962), pp. 10 ff.

It might well be assumed that from the middle-class teacher's point of reference Mexican Americans do not have a "culture," that all they have are undesirable traits. The fact is that Mexican Americans are very creative. Moreover, they bring to the classroom their traditions, customs, and language, which teachers could use not only to instill pride in the Mexican American but also to help other students learn about their classmates.

This notwithstanding, teachers more than likely expect very little from Mexican American children. What is more, they are likely to get what they expect--their prophecy, then, is self-fulfilling.

Middle-class teachers use their own values to assess the relative merits of their students which invariably include members from the lower class. As Warner stated:

> Since teachers' judgments of the children and of standards of performance are inevitably based on their own personal standards, buttressed by those set up by the school as an institution, the lower-class child is at a disadvantage when competing with children from the middle class.[65]

Middle-class teachers might, no doubt, deny such an assumption; however, it stands to reason that people whose social origins and educational backgrounds are middle class would use nothing but their own value system to judge their students. Any other value system would be definitely foreign to them.

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[65]W. Lloyd Warner, American Life: Dream and Reality (Chicago: University of Chicago Press, 1953), p. 177.

Davis and Dollard suggested how middle-class teacher standards could harm lower-class students. They pointed out that teachers have the tendency to use the student's social class membership, not his performance, to reward or punish. Thus, the middle-class student who shares approved teacher values receives immediate rewards. Conversely, the performance of lower-class students whose habits are different from those of the middle-class teacher and students is less likely to be approved. The teacher, then, discriminates against the student for what he is more than for what he does. Whereas the middle-class student is positively reinforced for his "excellent" behavior which results in learning how to cope better with the school, the lower-class student is negatively reinforced.[66] And, according to Friedenberg, when the students find the school culture irrelevant to their needs and threatening to their self-esteem, they withdraw into "expressive alienation."[67]

Rosenthal and Jacobson conducted a study of elementary schools in a lower-class California community in which teachers were led to believe that certain students, on a given test, would "spurt" in achievement. Randomly selected, the students were divided into two groups, one controlled and one not. The teachers

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[66]Allison Davis and John Dollard, Children of Bondage (Washington: American Council on Education, 1940), Chapter 13.

[67]Edgar Z. Friedenberg, The Vanishing Adolescent (New York: Dell Publishing Co., 1962), p. 121.

were told that the tests would single out the children who were ready to "spurt" intellectually. The names of the "potential bloomers" were by design given to the teachers involved. This was not the case with the control group.

The investigators retested the children at regular intervals. The last testing was two years after the first one. In this manner they were able to measure the special student's "expectancy advantage"--that is, how much their IQ gains exceeded those of the control group. At the end of the first year, the expectancy advantage detected was too great to be a result of chance. The expectancy advantage of the younger students disappeared the following year; however, that of the older students increased. Students who had not been designated as "spurters" showed little gain. Minority group students who had been so designated were high achievers. Rosenthal and Jacobson concluded that teachers responsible for the competency shown by the students must have expected it, and that, consequently, they must have treated them differently and in so doing increased their motivation.[68]

What, in effect, Rosenthal and Jacobson said is that if a student is stereotyped as a poor scholar and he knows it, it can be very damaging to him. If a student, not necessarily a Mexican American, comes to believe the stereotype attributed to him, he

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[68]Robert Rosenthal and Lenore Jacobson, Pygmalion in the Classroom (New York: Holt, Rinehart and Winston, 1968).

will soon assume the assigned role and behave accordingly. In other words, the perpetuated stereotype becomes a "self-fulfilling" prophecy.

Nor is teacher perception of Mexican American students limited to public schools. Burma, writing about the status of Mexican American education, stated that even at the college and university level, in New Mexico, students experienced problems except perhaps at one such school. At this particular school, Burma pointed out, more than half of the student body was Mexican American because, supposedly, the faculty did not discriminate against them. But even at this school, Burma continued, ". . . they have the reputation of being pretty much just individuals--some brilliant, some stupid; some hard-working, some lazy; but all polite, friendly, courteous, and cooperative."[69]

This brings up the question of favorable teacher attitudes. What might be desirable attitudes in teachers if they are going to accommodate a student? According to Thompson, an educator

> . . . should have the quality of <u>empathy</u> [italics in the original] of being able to put himself into the place of another and identify with him to the extent that he can begin at least to see the world as [a Mexican American] sees it. He should be convinced of the <u>positive value</u> [italics in the original] of cultural differences.[70]

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[69]John H. Burma, <u>Spanish-Speaking Groups in the United States</u> (Durham, N.C.: Duke University Press, 1954), p. 77.

[70]Laura Thompson, <u>Culture in Crisis</u> (New York: Harper and Brothers, 1950), p. 190.

Simmons summed up quite well what the review of the literature for this problem reflects with respect to the Mexican American. The unfortunate thing about it is that many people in education, in the public schools and perhaps even at the university level, adhere to and perpetuate the attributes that supposedly characterize the Mexican American. He stated:

> . . . the Anglo-Americans' principal assumptions and expectations emphasize the Mexican Americans' presumed inferiority. In its most characteristic pattern, such inferiority is held to be self-evident. As one Anglo woman put it, "Mexicans are inferior because they are so typically Mexican." Since they are so obviously inferior, their present subordinate status is appropriate and is really their own fault.
>
> Associated with the assumption of Mexican inferiority is that of homogeneity of this group--that is, all Mexicans are alike. Anglo-Americans may classify Mexicans as being of "high type" and "low type" and at the same time maintain that a "Mexican is a Mexican." Both notions serve a purpose, depending on the situation. The assumption that all Mexicans are alike buttresses the assumption of inferiority. . . .[71]

The nature of the "Anglo" school system to which the Mexican American is subjected results in a clash of cultural and social values. This clash comes into clearer perspective when the Mexican American is asked to forget his cultural identification and to replace it with something else. He fights back the only way he knows how, namely, by inattention, day-dreaming, talking, absenteeism, and finally becoming a drop-out. This only helps to reinforce any negative perceptions that teachers might have of him. It also reinforces the student's self-concept which is negative.

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[71]Simmons, op. cit., pp. 289-90.

The Student and the Concept of Self

Children are not born with a self-concept. They develop it as they grow up and learn about themselves and the world around them. This self-learning, McCandless pointed out, "is intently personal, is in a large part private, is heavily symbolic and often illogical and is of vital importance to both private happiness and public behavior."[72] All of these factors influence self-concept and no one knows the self of another. Each individual lives in his own world of experience.

The 1970 Report on the White House Conference on Children stated:

> . . . having a sense of identity has come to mean being able to answer satisfactorily the questions, "Who am I?" and "Where am I going?" . . . The "Who am I?" includes knowing what I can do, what I am unable to do, what kind of person I am, and what is my best way of doing things. The "Where am I going?" includes an understanding of such things as what I can become, what I can learn to do, what I cannot learn to do, and what I want to become.[73]

An individual's overall self-concept may range from negative to positive. If more traits or areas are regarded as good, a positive self-concept is sure to develop. If, however, as is the case with minority group members, more bad than good is ever heard or felt, a negative self-concept is inferred. This, in turn, leads to poor adjustment in most environmental situations--the school for one.

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[72]Boyd R. McCandless, Children and Adolescents (New York: Holt, Rinehart and Winston, 1961), p. 173.

[73]U.S., White House Conference on Children: 1970, Report to the President (Washington: Government Printing Office, 1970), p. 19.

The school, perhaps more so than any institution other than the home, is most important in a child's life. Teachers, Banks pointed out, ". . . must develop more positive attitudes toward ethnic minorities and their cultures and must develop higher academic expectations for ethnic youths."[74] And the report on the White House Conference on Children asserted that "too often, our images of minorities have been grudging and superficial and our teacher training institutions and classrooms have reflected general neglect and ignorance of this cultural diversity."[75]

Rosenthal and Jacobson indicated that the teachers in their study held typically negative attitudes and low academic expectations for the Mexican American student. These attitudes, they contended, may have been communicated to the students in any number of ways.[76] Haddox suggested a likely way for communicating such attitudes when he said, "Many Spanish-speaking youth, . . . [may be] told by word, by facial expression, and by gesture that their language, culture, customs, traditions, their very race is inferior . . ."[77] According to Banks, teacher attitudes and expectations profoundly affect the student's self-concept.[78]

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[74]James A. Banks, "Imperatives in Ethnic Minority Education," Phi Delta Kappan, LIII (January, 1972), 267.

[75]White House Conference on Children, p. 91.

[76]Rosenthal and Jacobson, op. cit., p. 178.

[77]John Haddox, Los Chicanos: An Awakening People (El Paso: Texas Western Press, 1970), p. 8.

[78]Banks, loc. cit.

Another investigator, Parsons, concluded that teachers and administrators "share the general Anglo stereotypes of Mexicans and . . . use these as the basis for organizing their perceptions of, and programs for, the Mexican pupils."[79] Parsons enumerated certain practices which contribute to stereotyping and/or ethnic differentiation in the schools of a small California farming community. These practices were (1) posting achievement charts; (2) sending Mexican American children who "smell" out of the room; (3) establishing and continuing formal teacher-student relationships between Anglo teachers and Mexican American students, in contrast to the less formal relationship between Anglo teachers and Anglo students; and (4) placing the Mexican American students in subordinate positions to Anglo students by saying that Mexican Americans lack intelligence and need "the guidance of Anglos who know better" than they do.[80] This, no doubt, was communicated to the student in ways suggested by Haddox;[81] thus, their self-concept was affected.

Gillmann and Banks suggested that next to parents, teachers are the most "significant others" for a student.[82] And Jersild

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[79]Theodore W. Parsons, Jr., "Ethnic Cleavage in a California School" (unpublished doctoral dissertation, Stanford University, 1965), pp. 386-87, cited by Carter, op. cit., pp. 83-84.

[80]Ibid.

[81]Haddox, loc. cit.

[82]Geneva B. Gillmann, "The Relationship Between Self-Concept, Intellectual Ability, Achievement, and Manifest Anxiety Among Select Groups of Spanish-Speaking Migrant Students in New Mexico" (unpublished doctoral dissertation, University of New Mexico, June, 1969) (ED 029 723); Banks, loc. cit.

posited the idea that perhaps one of the most important factors influencing children's views of themselves is the "significant person or persons in his life . . . [for] as he is appraised by others, so he perceives himself." Continuing, he stated that not only what is said by "significant others" and what they do, but the child's perception of what they think, feel, or do affects the development of his self-concept.[83] According to Rist, students internalize the definition of themselves that teachers hold of them.[84] And Banks pointed out that "teachers must help ethnic minority students to augment their self-concepts . . ." in such a way that their mental health is not impaired.[85]

Mental health is more than just a simple aspect of life; it is intimately related to the whole of one's existence. Good mental health is more than the absence of emotional distrubance or social maladjustment. Individuals who are mentally healthy as a rule have a positive view of self. The degree to which an individual accepts "self" is an indicator of the degree of mental health he possesses. Cutts and Mosely defined "positive" mental

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[83]Arthur T. Jersild, In Search of Self (New York: Teachers College, Columbia University Press, 1952), p. 120.

[84]Ray C. Rist, "Student Social Class and Teacher Expectations: The Self-Fulfilling Prophecy in Ghetto Education," Harvard Educational Review, XL (August, 1970), 426 ff.

[85]Banks, loc. cit.

health as the "ability to adjust satisfactorily to the various strains we meet in life. . . ."[86]

"The self-image," according to Deutsch, "is vital to learning. School experiences can either reinforce invidious self-concepts . . . or help develop--or even induce--a negative self-concept." Deutsch suggested that by the time "culturally different" children are ready to start school, they may ". . . have developed negative self-images which the school does little to mitigate."[87]

Baughman and Welsh pointed out that a child builds his self-concept as follows:

> He has no innate value system; he cannot observe himself directly, nor can he compare himself objectively with other children of the same age. He can, however, observe how other people respond to him; and what he notices, in effect, tells him whether he is a worthy person who merits love and affection or an unworthy person who does not.[88]

In their study of a New York City school, Davidson and Lang found that teachers rated achievement and classroom behavior according to a child's social class, and that they rated classroom

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[86]Norman E. Cutts and Nicholas Moseley, Practical School Discipline and Mental Health (Boston: Houghton-Mifflin Co., 1941), p. 4.

[87]Martin Deutsch, The Disadvantaged Child (New York: Basic Books, 1967), p. 35.

[88]E. Earl Baughman and George S. Welsh, Personality: A Behavioral Science (Englewood Cliffs, N.J.: Prentice-Hall, 1962), p. 346.

behavior as "undesirable" even though academic achievement was good.[89] The authors pointed out, as had Davis and Dollard[90] twenty years earlier, that the children themselves recognized teacher attitudes toward them and that consequently they achieved less and behaved considerably worse than middle-class students.

Ulibarri found, in his study on teacher awareness of socio-cultural differences in multicultural classrooms, that teachers did not consider the Mexican American student as being an achiever, success-oriented, competitive, or aggressive.[91] And Manuel said that teachers view the school as an agency, not so much to educate the Mexican American, as to "transform" him and to inculcate in him the values of the dominant society.[92]

The United States Department of Health, Education and Welfare, reporting to the President on the 1970 White House Conference on Children, stated that, for the most part:

> There is consensus that the emergence of a healthy sense of identity is damaged by continuous failure and by situations in which the child senses that he is "less than others." A growing body of evidence favors emphasizing a child's strengths instead of stressing his

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[89]Helen H. Davidson and Gerhard Lang, "Children's Perceptions of Their Teachers' Feelings Toward Them Related to Self-Perception, School Achievement, and Behavior," Journal of Experimental Education, XXVIX (December, 1960), pp. 109 ff.

[90]Davis and Dollard, loc. cit.

[91]Horacio Ulibarri, "Teacher Awareness of Sociocultural Differences in Multicultural Classrooms," Sociology and Social Research, VL (OCtober, 1960), 53.

[92]Herschel T. Manuel, Spanish-Speaking Children of the Southwest (Austin: University of Texas Press, 1965), p. 44.

> weaknesses and insisting that he overcome them. Discouragement and a feeling of hopelessness seem especially debilitating and may stem from a lack of confidence in one's capacity to cope with problems.[93]

Finally, if teachers of minority group students are to fulfill their responsibilities and if they are to perpetuate the democratic way of life with its inherent beliefs in the dignity of the individual, they must provide appropriate educational experiences and extend a sense of dignity to the lives of those learners. Smiley very aptly summed up the problem of the minority group student when she said:

> The child's culture, like Mary's little lamb, goes everywhere that Mary goes; and though Mary's teacher could dismiss the lamb and still continue to teach Mary, the teacher of the culturally different child cannot dismiss or denigrate his culture without turning the child, too, out of school.[94]

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[93] White House Conference on Children, p. 25.

[94] Marjorie Smiley, "Research and Its Implications," Improving English Skills of Culturally Different Youth, ed. Arno Jewett, U.S., Office of Education, Department of Health, Education and Welfare, Bulletin No. 5 (Washington: Government Printing Office, 1964), p. 47.

CHAPTER III

METHOD OF INVESTIGATION

This chapter describes the method of investigation used to conduct the study. It is divided into three main sections. The first section describes the instruments used. In the second section, collection of data, the Cultural Awareness Description Inventory is discussed with reference to analysis, scoring, and establishing factor reliability. Statistical treatment of the data, the third main section, includes a discussion of analysis of variance and testing of the hypotheses.

DATA COLLECTION INSTRUMENTS

The Cultural Awareness Description Inventory

The major instrument of investigation used to conduct the study was the Cultural Awareness Description Inventory, hereafter referred to as the CADI. Developed by Dr. Horacio Ulibarri at Southern Methodist University, the CADI consists of fifty items divided into four areas, namely, general, education, economic, and health. It was constructed as a seven-point Likert scale with response choices as follows: strongly agree, agree, mildly agree, neutral, mildly disagree, disagree, and strongly disagree. The CADI had been used previously by the originator, but it had not been factor-analyzed to determine what variables it measured. This, then, was one of the major tasks performed during the study.

The Personal Data Inventory Schedule

This instrument, hereafter referred to as the PDIS, was developed by the investigator. It was designed to collect biographical data, i.e., sex, age, and teaching experience of the sample. It also contained two opinion questions regarding the sample's preparation for teaching Mexican American children. Another item asked for recommendations or suggestions for helping teachers of Mexican American children better understand and work with them. A fourth question, to be answered "yes" or "no," dealt with the sample's participation in cultural awareness workshops.

The CADI and the PDIS were coded in such a way that only the investigator would know the identity of the respondents. A master roster of the sample was maintained in order to determine the identity of non-participants. Once the responses were keypunched on IBM cards, the roster was destroyed.

The superintendents of the three Doña Ana County school districts, hereafter referred to as districts A, B, and C, were personally contacted in March to obtain clearance to conduct the survey in their schools. Because of the sensitive nature of the data collection instruments, the investigator decided that the superintendents or their authorized representative should examine the instruments beforehand. Upon discussing the purpose of the study and reassuring them that the data collected would be used only as intended, they granted clearance without hesitancy.

DATA COLLECTION

A letter of instructions (Appendix A), the CADI (Appendix B), and the PDIS (Appendix C) were distributed to the sample during the last week in March and the first week in April. Each member of the sample at five attendance units in districts A, B, and C was personally invited to participate in the study. At three other attendance units in districts A and B, the investigator arranged to have the principals distribute and collect the instruments, which were subsequently picked up from them. The sample was allowed three days to complete and return the instruments.

A total of five persons at two attendance units declined to participate in the survey. Three of them explained, after the investigator briefed the group on the purpose of the study, that they did not appreciate the kind of study being conducted and asked to be excused. In the second situation, two individuals from another attendance unit accepted the instruments but returned them unmarked. They explained personally to the investigator why they could not participate in the survey. Another individual returned the instruments by mail and in a rather detailed note explained why they were unmarked.

Three instruments, also returned by mail, were received after the data were processed; therefore, they were not included in the study. Five other instruments were not returned.

Only twelve participants declined to complete the PDIS in its entirety. Of this number, eleven provided the personal data

requested but did not respond to the four opinion questions. One participant declined to complete the PDIS altogether. Most of these participants advanced reasons for not completing the various items on the PDIS; others did not comment.

Of the total number of instruments distributed, 125, 112 or 92 percent were finally used in the study. With the exceptions noted above, all instruments were fully completed. The percentage of completed instruments returned from each of the three districts was: district A, 83 percent; district B, 97 percent; and district C, 78 percent. (Table I presents statistics relative to the number of instruments distributed, returned, not returned, and analyzed.)

Analysis of the CADI

The responses of the 112 participants in the sample were keypunched on IBM cards and factor-analyzed on an IBM 360 computer located in the New Mexico State University computer center. A series of factor analyses, with varimax rotational solutions, were performed on the data. This technique involves a series of analyses designed to establish that a group of items is homogeneous in factor content. Items which yield high loadings on a factor and conceptually fit a particular cluster of items are retained. On the other hand, items with low factor loadings, or those having acceptable loadings but appearing to belong in another cluster, are eliminated. The varimax method of rotating factors tends to maximize the size of the larger factor loadings.

TABLE I

QUESTIONNAIRES DISTRIBUTED, RETURNED, NOT RETURNED, AND ANALYZED

Item	System A	System B	System C	Total
Questionnaires distributed	79	37	9	125
Questionnaires distributed to Anglo sample	51	10	7	68
Questionnaires distributed to Mexican American sample	28	27	2	57
Questionnaires returned by Anglo sample	47	10	4	61
Questionnaires returned by Mexican American sample	24	25	2	51
Questionnaires not returned	5	2	3	10
Questionnaires received too late to analyze	3	0	0	3
Questionnaires analyzed	71	35	6	112

Using the data gathered from the sample, four factor analyses were performed to establish factorially pure clusters. Each analysis was examined closely in order to identify items with factor loadings above .40 on a single factor. The items loading high were then examined to determine the extent they conceptually fit the cluster under which they were assigned. Items which loaded at .40 or above and which, semantically speaking, fit a specific cluster were retained. Conversely, items which did not achieve a factor loading of .40 or which did not fit in particular factors were eliminated.

The initial analysis of the data resulted in fourteen factors. Several items in this solution achieved high loadings on more than one factor. These were considered to be potentially good since they fit, semantically speaking, the clusters with which they correlated; therefore, they were retained at this stage of the analysis. The second factor did not achieve a loading higher than .35 on any of the fifty items.

The first rotation was performed under nine factors. In this rotation, six items, five of them with multiple loadings and one that loaded below the accepted minimum of .40, were eliminated. The remaining forty-four items were analyzed once more under nine factors. No items were eliminated upon examining the results, albeit several had multiple loadings. At this point the cluster arrangement indicated that the final solution might result in six or seven factors.

The third analysis, under seven factors, yielded multiple loadings on three items; the highest loading on a fourth item was .38. These four items were retained. The fourth and final analysis, under six factors, resulted in a cluster of factors closely corresponding to those obtained in the two previous analyses. Two items which loaded below the accepted criteria were eliminated. Another two items with double loadings were retained because of a 15 and 18 point difference between the lowest and highest loading on a specific factor. Additionally, they fit satisfactorily in the factor where they loaded higher.

A six-factor solution was finally accepted. The total number of items retained out of the original fifty was forty.

Scoring Responses to the CADI

Once the CADI was factor-analyzed, each of the forty items was listed by the original item number under the factor which identified it. The data were keypunched on IBM cards and scored by computer. This procedure assigned a weighted score to each of the participants' responses on the six factors which resulted from the factor analysis. The resulting scores were subsequently keypunched on IBM cards in preparation for a statistical treatment that would compute the mean, standard deviations, degrees of freedom, and *t* values.

Establishing CADI Reliability

Coefficient alpha was utilized to establish the reliability of the CADI. Cronbach's formula was computed for each of the factors. This formula was used because it has certain advantages over the split-half and test-retest reliability formulas. The advantages include: (1) calculation is simple if item variances are available; (2) only one test need be administered; (3) the coefficient need not be corrected by the Spearman-Brown formula; and (4) reliability coefficients are less influenced by the total number of items.[1] Reliability coefficients for the six factors could not be computed until after the final solution was determined; therefore, they are presented in Chapter IV.

STATISTICAL TREATMENT OF THE DATA

This study called for a statistical test that would compute mean scores, standard deviations, degrees of freedom, and *t* values for the two groups--Anglos and Mexican American teachers--selected from a normal distribution of the population. Fisher's Test for unmatched groups was selected. It was programmed to compute, based on the six-factor solution derived from the factor analysis, means, standard deviations, degrees of freedom, and *t* values for ethnicity, age, and teaching experience. Three tests

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[1]Lee. J. Cronbach, "Coefficient Alpha and the Internal Structure of Tests," Psychometrika, XVI (September, 1951), 297-334.

were computed--one for each area. Results are presented in Chapter IV. Analysis of variance was also performed.

Analysis of Variance

Prior to testing for significant differences, it was necessary to determine whether the two groups selected from a normal population sample were of equal variance. Using the following F test formula,

$$F = S_1^2 / S_1^2$$

an F ratio was computed. According to Guilford, a ratio that "satisfies the null hypothesis completely is equal to 1.00. As a ratio departs from 1.00 the differences are greater."[2] The extent to which the F ratio is greater than 1.00 is the measure of the significant difference. If the null hypothesis is refuted by the F test, then it indicates that the sample came from different populations.

Testing the Hypotheses

After calculating the F ratios, the investigator was faced with the question of how to determine if the difference between the mean scores on the test was significant--was it a true difference or was it due to chance fluctuation in sampling. To determine if the difference between the two means was significant, a two-tailed t test was computed.

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[2]J. P. Guilford, Fundamental Statistics in Psychology and Education (4th ed.; New York: McGraw-Hill, 1966), pp. 191-92.

A t test is based on a ratio that compares the difference between two means in the experiment and the difference based on the standard deviation of the means that might be expected due to chance. If the difference obtained is larger than the difference that might be expected to occur by chance, the difference is significant. This indicates that the differences are large enough so that there is only a slight possibility that the differences obtained between the means are due to chance fluctuations.

The t test formula[3] used in this study was:

$$t = \frac{\bar{x} - \bar{y}}{\sqrt{\frac{\Sigma (x - \bar{x})^2 + \Sigma (y - \bar{y})^2}{N_1 + N_2 - 2} \left(\frac{1}{N_1} + \frac{1}{N_2}\right)}}$$

where

x = mean for Group I (Anglo)

y = mean for Group II (Mexican American)

$\bar{x}$ = SD of Group I^2

$\bar{y}$ = SD of Group II^2

N_1 = number of members in Group I (62)

N_2 = number of members in Group II (49)

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[3]Sidney Siegel, Nonparametric Statistics for Behavioral Sciences (New York: McGraw-Hill, 1956), p. 155.

CHAPTER IV

ANALYSIS OF THE DATA

The purpose of this chapter is to report the findings of the study. The chapter is divided into three sections. The first section reports the results of the factor analysis. The second section presents the results obtained from testing the hypotheses, and the third section summarizes the results presented in the chapter.

FACTOR ANALYSIS OF THE CADI

Responses obtained from the sample of 112 participants were keypunched on IBM cards and analyzed using an iterative method of factor analysis. Factorially "pure" item clusters were sought. The primary criteria for retaining items were that they achieve a loading of at least .40 and that they logically fit the cluster to which they were assigned.

Four separate analyses were performed on the data collected from the sample. Each time a specific number of factors were rotated. The results of each analysis were examined to determine the factor loadings of every item on each factor, as well as for semantic appropriateness. Those not meeting the criteria were eliminated.

The initial analysis resulted in fourteen factors. A review of the items loading on the fourteen-factor solution revealed dispersed multiple loadings on eight factors. One factor did not load on any of the items, and the last five loaded only on eight items. It was decided, at this point, to eliminate the last five factors; however, no items were deleted.

Using the criteria outlined earlier, the remaining nine factors were analyzed. Upon examining the results, six (7, 8, 16, 18, 19, and 36) of the fifty items were eliminated. It was interesting to note that the second factor which had not reached the minimum loading of .40 on any item in the initial analysis did not do so in this rotation. At this point, however, the loading pattern indicated that the CADI might have been designed to measure six or seven factors.

The remaining forty-four items were analyzed once more under a nine-factor solution. This analysis, like previous ones, yielded several multiple loadings. Again, the resulting clusters indicated that, in the final analysis, six and possibly seven factors might emerge. No items were eliminated at this stage of the analysis.

A subsequent seven-factor solution achieved several multiple loadings; only two items loaded on the seventh factor. Another item did not load on any factor. The consistency of the cluster loading left no doubt that the CADI would measure six factors. Consequently, the final analysis was run under a

six-factor solution. Upon examining the results, two items were eliminated because they failed to meet the criteria for retention. Another two items, numbers 21 and 24, were deleted because of semantic inappropriateness in the particular cluster under which they loaded. Two items with double loadings were retained as there was a 15 and 18 point difference between loadings. Additionally, they fit satisfactorily, semantically speaking, in the particular clusters wherein they loaded.

Factor loadings achieved in the six-factor, forty-four-item solution using the data collected from the sample of 112 respondents are presented in Table II.

The items listed under each of the six factors identified in Table II correspond to the items in the CADI. They were condensed for convenience; however, the essential meaning was not changed.

The names given to the six factors resulting from the factor analysis, Achievement, Time Orientation, Acculturation, Family Identification, Economic, and Religiosity, were selected on the basis of the semantic content of the items assigned to each factor. The titles assigned to each construct conveyed the meaning of each cluster of items. Three items, 12, 19, and 37, did not appear to belong under the factors wherein they were assigned--Time Orientation and Religiosity, respectively. At first it was felt that they should be deleted; however, after serious consideration they were retained. The reason for their retention will be discussed below under each respective factor.

TABLE II

CULTURAL AWARENESS DESCRIPTION INVENTORY:
VARIMAX ROTATED FACTOR LOADINGS
(N=112)

Item No.	Item Description	Loadings I	II	III	IV	V	VI	h^2
	Achievement							
9	Low preference for achievement	55	12	16	-07	-09	23	41
27	Extra-marital relations frequent	51	26	37	-04	00	-05	47
30	Little value to formal education	75	13	17	-07	17	-01	64
31	Few parents cooperate with school	74	09	13	-06	04	-03	58
32	Educational goals for children few	62	21	15	-15	27	-15	57
38	Lack of perseverance in college	69	23	02	-21	11	-05	59
39	No goals at senior high level	51	29	09	39	20	-09	59
42	Do not appreciate Anglo values	66	-06	25	19	00	38	68
43	Content with meager subsistence	74	15	10	-11	13	02	60
44	Old conflict with young	51	00	20	-14	-22	12	38
	Time Orientation							
1	Are past and present oriented	13	47	-02	-20	09	05	29
2	Put off until "tomorrow"	39	62	09	-04	11	-01	58
3	Lacks definite concept of future	33	69	11	-29	03	06	68
4	Secure/stable in familiar ways	01	47	22	12	23	16	37
5	Mistrusts/fears changing future	15	66	14	-21	11	11	54
6	Tries to adjust to environment	15	63	-01	-10	33	14	56
19	Family size medium to large	14	58	30	-04	-04	28	53
	Acculturation							
10	Accepts unpleasant situations	24	20	44	-38	11	01	45
17	Less educated are superstitious	34	31	42	-35	08	11	54
25	Are cyclothmic in nature	31	19	45	-34	-12	00	46
33	Relations with school officials	39	36	56	00	17	-02	66
41	A developing middle class	-01	-07	77	-10	-01	04	61
46	Women work along side husband	-23	-01	-43	18	20	07	32
47	Adhere to folkway medicines	15	22	54	-30	19	34	61
48	Children are undernourished	17	15	57	-20	39	-05	57
49	Fear Anglo medical care	36	15	47	-09	24	29	52
50	Medical practices superstitious	34	17	65	-09	18	10	62

CONTINUED

TABLE II (continued)

Item No.	Item Description	Loadings I	II	III	IV	V	VI	h^2
	Family Identification							
11	Formal organizations are rare	20	15	32	**-40**	11	01	34
14	Believe with a blind faith	35	31	18	**-49**	-06	-09	50
20	Father's authority supreme	21	22	22	**-44**	21	39	53
22	Girls overly chaperoned	-03	09	18	**-63**	10	09	46
23	Family transcend other values	19	12	11	**-61**	18	19	51
	Economic							
34	Leave school upon reaching CAA	27	32	26	00	**54**	19	57
35	Educational retardation common	16	43	22	24	**58**	-06	66
40	Majority hold lower class jobs	02	-09	06	-31	**61**	05	49
45	Low income group or on welfare	10	39	-13	-04	**57**	23	57
	Religiosity							
12	Extended family organization	-10	22	07	-08	11	**68**	55
13	Are Catholic for most part	11	40	-03	-09	-24	**58**	57
15	Life revolves around religion	15	09	25	-08	13	**49**	35
37	Students are bilingual	-23	08	-33	-08	07	**48**	41
	Eigenvalue	12.11	3.07	2.24	1.85	1.71	1.56	
	Variance	27.53	34.50	39.59	43.78	47.66	51.21	

Factor I, Achievement, suggests that the Mexican American is a non-achiever. The items that clustered under this construct connote, with exceptions, some reference to the non-achievement of the Mexican American. They suggest that low parental standards of achievement and resignation to their lot in life are responsible for this orientation. This implies an attitude of fatalism which is interpreted as a lack of drive and motivation. The inclusion of Item 27 seems to suggest that the Mexican American's double standards with respect to marital relations may cause children to question whether the goals they seek and for which they need reinforcement are obtainable through such behavior. The questioning of such family beliefs and values may lead to confusion and insecurity, thus affecting the children's achievement in school. Item 44 seems to indicate that the family has poor attitudes toward Anglo concepts of success and achievement and that the children's attitude toward the same values is more positive. The resulting conflict leads to confusion and frustration which consequently lead to reduced achievement goals on the part of the children.

Items included in the second factor, Time Orientation, suggest that the Mexican American lives in a world all his own--the past or the immediate present, without regard for the future. This dimension further suggests that he pre-occupies himself more with "being" than with "doing," and that he is "tradition-bound." It would seem that there is an incongruity between the contents of Items 4, 6, and 19 and the other items in this dimension. Within

the context of this factor, however, it may be suggested that the concepts brought out by the three items are related to the others from the standpoint of "time-honored" traditions.

The third factor, Acculturation, includes items suggesting that the Mexican American is slow in taking his place in the life style of the dominant culture. It implies an ambivalence on the part of the Mexican American about becoming "Anglo" at the expense of losing his own cultural identity. It might be noted that Item 46 scored negatively in this construct, indicating an inverse relationship in agreement with other items in the construct and the response to this item.

The items that make up the fourth factor, Family Identification, suggest that, for the Mexican American, the family is the most important or valued institution. It would seem that the family, not outside organizations, is the primary focus of socialization. Items included in this factor seem to describe a patriarchal "folk" family where the father (upon his death, the eldest son) is unquestionably the head of the family. Initially, there was some doubt as to the semantic appropriateness of Item 14 in this construct. Upon closer examination, however, a relationship between it and other items, but Item 11 in particular, was established. The relationship stems from the strong belief that the family, as an organization, provides all of its members' needs, and outside organizations would not provide any benefits. This solidarity discourages participation in other than family and

church-related mutual organizations, which with God's help allow them to lead full and happy lives.

Factor V, Economic, suggests that the Mexican American's major problem is money. One might infer from this dimension that the number of children who leave school before reaching the compulsory attendance age is related to the socioeconomic status of the family. In other words, economic deprivation might be said to be the root of the Mexican American's "low" educational and occupational aspirations which preclude success in school.

The items that constitute the sixth and final factor, Religiosity, seem to imply that the Mexican American is bound to religion. Item 12, which seems semantically inappropriate, relates to the concept of compadrazgo or godparenthood. Another item, number 37, was retained, although semantically it does not fit the construct, because Spanish is the language of the home and for the most part is also the language of the student's religion. The student is far from being bilingual when he first enters school. Since the language of the home and the church is a Hispanic world of concepts, value judgments, and human relationships, the student retains his language and culture. With exceptions, the first contact that Spanish-speaking children have with English is in the school. If the student is to function in that environment, he must not only learn English as a "foreign" language, but he must use it to learn the concepts and skills that the school teaches.

Once the CADI was factor-analyzed and the resulting six factors named, the factors were scored. A computer-scoring program, developed by Dr. Don B. Croft of the New Mexico State University Dove Learning Center, was used to compute the factor scores. The scoring program provided a composite score for each of the six factors for each individual participant in the study. In effect, the result was a weighted score which reflected the individual's response to all of the items assigned to each construct.

As stated in Chapter III, each respondent was requested to provide information regarding age and teaching experience. These factors together with a third factor, ethnicity, were used to test for differences in attitude toward Mexican American students between the two groups of participants--Anglo and Mexican American teachers. Using the results of the scoring program, Fisher's t Test for unmatched groups was applied separately to test for differences between the two groups with respect to age, ethnicity, and years of teaching experience. The test provided mean scores and standard deviations, by group, as well as t values and degrees of freedom, for each of the six variables. This information is presented in Table III.

Prior to testing for significant differences for each of the six factors resulting from the factor analysis of the CADI, it was necessary to determine whether the two unmatched independent samples drawn from assumed normally distributed populations were

TABLE III

MEAN SCORES, STANDARD DEVIATIONS, F RATIOS, t VALUES, AND DEGREES OF FREEDOM (ETHNICITY)

Variable	Mean Scores[a]		σ		F Ratio	t Value	df
	Gp. 1 "A"	Gp. 2 "MA"	Gp. 1 "A"	Gp. 2 "MA"			
Achievement	3.69	4.13	0.76	0.85	1.25	2.87	109
Time Orientation	3.77	4.29	1.10	1.23	1.25	2.33	109
Acculturation	3.30	3.58	0.62	0.85	1.88	2.00	109
Family Identification	3.37	4.10	1.25	0.97	1.66	1.07	109
Economic	3.70	3.90	0.91	1.05	1.33	1.06	109
Religiosity	3.12	3.51	0.78	1.08	1.92	2.19	109

[a]A larger score means a more positive attitude.

homoscedastic. F tests were computed for each of the six factors. Subsequently, using harmonic interpolation, two critical values were computed. A critical value of 1.71 was computed for the Achievement, Time Orientation, Family Identification, and Economic factors. Since the F ratio for each of the factors was smaller than the critical value, they were found to be significant at the .05 level of confidence for the combination of 48 and 61 degrees of freedom. A separate critical value of 1.72 was computed for the Acculturation and Religiosity factors. It was larger than the F ratios; consequently, it was assumed that the two groups were not homoscedastic with respect to Acculturation and Religiosity.

As stated in Chapter II, Cronbach's coefficient alpha formula[1] was used to determine the reliability of the factors resulting from the factor analysis of the CADI. Cronbach's formula was used because it makes the calculation of the coefficient simple once the item variances have been computed, and the test need not be administered more than once. Reliability coefficients for the six factors identified by analyzing the CADI are presented in Table IV.

Item Analysis

An important concern in developing testing instruments is adequacy. The adequacy of a test, regardless of its purpose,

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[1]Lee. J. Cronbach, "Coefficient Alpha and the Internal Structure of Tests," Psychometrika, XVI (September, 1951), 121.

depends on how carefully the items that comprise the test have been selected. Tests, as a rule, include items that the developer considers adequate to cover the material presented. Garrett suggested that items selected for attitude tests are chosen the same way.[2] All items included in a test should measure something or at least contribute to that end. The test maker desires to insure that his instrument does just that. Items that do not contribute to the desired end are, as a rule, deleted. The procedure that allows a test maker to differentiate between good and poor test items is called item analysis.

TABLE IV

RELIABILITY COEFFICIENTS FOR CADI FACTORS

Factor	Reliability Coefficient
Achievement	.67
Time Orientation	.56
Acculturation	.56
Family Identification	.45
Economic	.50
Religiosity	.56

The questionnaire used in this study originally contained fifty items. It had been used with small groups previously, but it had not been tested to determine whether it measured what it purported to measure; therefore, its usefulness was questionable.

[2]H. E. Garrett and R. S. Woodworth, Statistics in Psychology and Education (6th ed.; New York: David McKay, 1966), pp. 361-62.

It remained for the present investigator to ascertain its usefulness. After it was factor-analyzed, only forty items remained. These items were subjected to item analysis. Of the forty remaining items, only seventeen proved significant at the three levels tested. Two proved significant at the .10 level; thirteen proved significant at the .05 level; and two proved significant at the .01 level.

The seventeen items were the key items for the sample of the study contributing to the significant differences between means for the factor scores. All of the remaining forty items will be retained in the booklet as a different sample may differ on other items. The results of the analysis are given in Table V.

TESTING THE HYPOTHESES

> Hypothesis I. There will be no significant difference in attitude toward Mexican American students between Anglo and Mexican American teachers in Doña Ana County's secondary schools.

Since at the beginning of the study the dimensions measured by the CADI were unknown, it was not possible to state specifically which constructs would be examined. Upon obtaining the results of the factor analysis, however, specific sub-hypotheses were developed. This addition allowed for making comparisons between the two groups for each construct.

Hypothesis I was, therefore, re-stated in the form of six sub-hypotheses. The sub-hypotheses (1a, 1b, 1c, 1d, 1e, and 1f) were tested at the .05 level of significance, using a two-tailed *t* test.

TABLE V

CULTURAL AWARENESS DESCRIPTION INVENTORY (t VALUES RESULTING FROM ITEM ANALYSIS)
(N=112)

Item No.	Item Description	Means Gp. 1 "A"	Means Gp. 2 "MA"	t Values (109 df)
	Achievement			
9	Low preference for achievement	3.71	4.53	2.49*
27	Extra-marital relations frequent	3.90	4.73	3.16***
30	Little value to formal education	4.16	4.94	2.29**
31	Few parents cooperate with school	4.65	4.84	0.56
32	Educational goals for children few	4.13	4.76	2.07**
38	Lack perseverance in college	5.15	5.45	1.09
39	No goals at senior high level	4.29	4.90	1.86**
42	Do not appreciate Anglo values	4.02	4.53	1.73**
43	Content with meager subsistence	4.61	5.18	1.82**
44	Old conflict with young	3.34	3.39	0.17
	Time Orientation			
1	Are past and present oriented	3.39	3.61	0.75
2	Put off until "tomorrow"	4.10	5.10	2.94**
3	Lacks definite concept of future	3.84	4.61	2.12**
4	Secure/stable in familiar ways	3.24	3.61	1.26
5	Mistrusts/fears changing future	3.94	4.12	0.57
6	Tries to adjust to environment	3.71	4.45	2.16**
19	Family size medium to large	2.44	2.90	2.06**
	Acculturation			
10	Accepts unpleasant situations	4.02	4.00	0.05
17	Less educated are superstitious	3.71	3.90	0.60
25	Are cyclothmic in nature	3.76	4.22	1.43*
33	Relations with school officials	3.29	4.67	4.46***
41	A developing middle class	3.82	3.04	1.02
46	Women work along side husband	3.48	3.71	0.80
47	Adhere to folkway medicines	3.48	3.98	1.79**
48	Children are undernourished	4.39	4.53	0.49
49	Fear Anglo medical care	4.34	4.63	0.92
50	Medical practices superstitious	3.58	4.41	2.90**

CONTINUED

TABLE V (continued)

Item No.	Item Description	Means Gp. 1 "A"	Means Gp. 2 "MS"	t Values (109 df)
	Family Identification			
11	Formal organizations are rare	4.47	4.37	0.31
14	Believe with a blind faith	4.00	4.31	0.90
20	Father's authority supreme	3.34	3.55	0.67
22	Girls overly chaperoned	4.53	3.90	2.29**
23	Family transcends other values	3.23	3.47	0.94
	Economic			
34	Leave school upon reaching CAA	3.15	3.84	2.29**
35	Educational retardation common	3.63	3.90	0.76
40	Majority hold lower class jobs	3.02	2.92	0.37
45	Low income group or on welfare	2.98	3.06	0.29
	Religiosity			
12	Extended family organization	2.95	2.98	0.09
13	Are Catholic for most part	2.31	2.49	0.87
15	Life revolves around religion	4.58	4.53	0.16
37	Students are bilingual	3.05	2.76	1.04

*.10 level of confidence = 1.29.

**.05 level of confidence = 1.66.

***.01 level of confidence = 2.63.

Sub-hypothesis 1a. There will be no significant difference in the attitude toward Mexican American students with respect to achievement between Anglo and Mexican American teachers in Doña Ana County's secondary schools.

The sub-hypothesis was rejected at the .05 level of significance. The t value derived through the Fisher t Test was 2.87. It exceeded the critical t ratio of 1.984 required for significance at the particular level of confidence.

Statistical evidence indicates that the Anglo group differed from the Mexican American group in regard to attitude toward the achievement of Mexican American students. In effect, the Anglo teachers perceived the Mexican American student as a non-achiever. Yet, Evans concluded that Mexican American students in Las Cruces, one of the three districts participating in this study, had a "much higher striving orientation than did the Anglo students."[3]

Sub-hypothesis 1b. There will be no significant difference in the attitude toward Mexican American students with respect to time orientation between Anglo and Mexican American teachers in Doña Ana County's secondary schools.

Sub-hypothesis 1b was rejected at the .05 level of significance. The Fisher t Test value of 2.33 exceeded the critical t ratio of 1.984 required for the .05 level of significance.

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[3]Francis P. Evans, "A Study of Sociocultural Characteristics of Mexican-American and Anglo Junior High School Students and the Relationship of These Characteristics to Achievement" (unpublished doctoral dissertation, New Mexico State University, 1969), p. 100.

In essence, statistical evidence seems to indicate that Anglo teachers perceived Mexican American students as being unable to postpone gratification, living on a day-to-day basis, and making few, if any, provisions for the future. In a sense, Mexican American students were perceived as not developing long-range plans to help better their lot in life.

> Sub-hypothesis 1c. There will be no significant difference in the attitude toward Mexican American students with respect to acculturation between Anglo and Mexican American teachers in Doña Ana County's secondary schools.

Sub-hypothesis 1c was rejected at the .05 level of significance. The critical *t* ratio of 1.984 required for the .05 level of significance did not reach the 2.00 *t* value obtained on the Fisher *t* Test.

Statistical evidence seems to suggest that Anglo teachers, unlike Mexican American teachers, viewed acculturation as a must if Mexican American students are to succeed in school. This seems to imply a desire on the part of Anglo teachers to "phase-out" the Mexican American student and through him his parents, to have him negate his culture, and to "up-root" him. The end result, for the Mexican American, would be "psychological castration."

> Sub-hypothesis 1d. There will be no significant difference in the attitude toward Mexican American students with respect to family identification between Anglo and Mexican American teachers in Doña Ana County's secondary schools.

Sub-hypothesis 1d was accepted as stated. The critical *t* ratio of 1.984 required for the .05 level of significance exceeded the *t* value of 1.07 obtained through the Fisher *t* Test.

Statistical evidence appears to reveal that both groups of teachers held fairly similar views of the Mexican American family. One might infer from this that they agreed that (1) the family is authoritarian, (2) life revolves around the family, and (3) family values transcend all others. In a sense, both groups might consider the family as the single most important institution in Mexican American life.

> Sub-hypothesis 1e. There will be no significant difference in the attitude toward Mexican American students with respect to economics between Anglo and Mexican American teachers in Doña Ana County's secondary schools.

The sub-hypothesis was not rejected at the .05 level of significance. The Fisher t Test value for this sub-hypothesis was 1.06. It was exceeded by the critical t ratio of 1.984 required for significance at the particular level of significance.

Statistical evidence indicates that both groups of teachers might attribute Mexican American educational problems, for example, dropouts, lack of interest and aspiration, and low achievement, to economic deprivation. One might infer from this that the exigencies of an impoverished life force the Mexican American student to leave school early to help support the family, thus exonerating the school.

> Sub-hypothesis 1f. There will be no significant difference in the attitude toward Mexican American students with respect to religiosity between Anglo and Mexican American teachers in Dona Ana County's secondary schools.

This sub-hypothesis was rejected at the .05 level of significance since the Fisher Test t value of 2.19 exceeded the critical t ratio of 1.984 required for that level of significance.

In essence, statistical evidence indicates that Anglo teachers perceived the Mexican American as being "wrapped-up" in religion. This seems to imply that the Mexican American tends to cling to his traditional religious ties, which is the same as saying that he belongs to the Church of Rome and that he behaves as he does because of it.

> Hypothesis II. There will be no significant difference in attitude toward Mexican American students between "young" and "old" Anglo and Mexican American teachers in Doña Ana County's secondary schools.

The results of factor analysis permitted Hypothesis II to be re-stated in the form of six sub-hypotheses. This enabled the investigator to make comparisons in attitude between "young" and "old" teachers toward Mexican American students with respect to each of the six variables, Achievement, Time Orientation, Acculturation, Family Identification, Economics, and Religiosity. The sub-hypotheses are not stated since the computed critical t value of 1.984 required for significance at the .05 level surpassed the t values obtained through the Fisher t Test. This means that age was not a variable contributing to difference in attitude. The sub-hypotheses were, therefore, accepted as stated.

> Hypothesis III. There will be no significant difference in attitude toward Mexican American students between "experienced" and "inexperienced" Anglo and Mexican American teachers in Doña Ana County's secondary schools.

This hypothesis, like Hypotheses I and II, was re-stated in the form of six null sub-hypotheses, one for each of the dimensions resulting from the factor analysis. The sub-hypotheses are not stated since the computed critical t ratio of 1.984 required for significance at the .05 level of confidence surpassed the t value obtained on the Fisher t Test. Experience, then, was not a variable contributing to difference in attitude. Accordingly, the sub-hypotheses were accepted as stated.

SUMMARY

This chapter presented the analysis of the data used in the development of the study.

The data retrieved from the 112 respondents were analyzed on an IBM computer located on the campus of New Mexico State University. An iterative method of factor analysis, provided by Dr. Don B. Croft of New Mexico State University's Dove Research Center, was utilized. Factor loadings, the extent to which items semantically fit clusters wherein assigned, and the law of parsimony were the primary criteria used to identify constructs which appeared to measure cultural awareness.

Four factor rotations were performed on the data. Each time a specified number of factors were rotated. The best solution obtained was a six-factor rotation containing forty items. Each of the factors had a number of excellent loadings, .40 and above, and each appeared to measure an area of cultural awareness. The names

assigned to each cluster of items were: Achievement, Time Orientation, Acculturation, Family Identification, Economics, and Religiosity.

The reliability of the factors resulting from the factor analysis was established through Cronbach's coefficient alpha formula. One factor, Achievement, yielded a score of .67; three factors, Time Orientation, Acculturation, and Religiosity, scored .56; and the Economic and Family Identification factors yielded scores of .50 and .45, respectively.

Upon completing the factor analysis, a composite factor score for each of the constructs identified was computed. The scoring program used provided a single weighted score for each participant's response to all of the items assigned in each of the constructs.

The results of the scoring program were keypunched and, using the Fisher t Test for unmatched groups, the investigator obtained mean scores and standard deviations for both groups, as well as t values and degrees of freedom. This test was applied to three areas, namely, ethnicity, age, and teaching experience.

The forty items that remained after the factor analysis was completed were subjected to item analysis. Two items proved significant at the .10 level; thirteen proved significant at the .05 level; and two proved significant at the .01 level of confidence.

Subsequently, F tests were computed to determine whether the two groups in the study were of equal variance. After computing the F ratios for ethnicity and finding the two groups equal, the original hypothesis was re-stated as six sub-hypotheses. Two-tailed t tests were computed for each sub-hypothesis and tested at the .05 level of significance.

Sub-hypotheses 1a, 1b, 1c, and 1f were rejected at the .05 level of significance. Sub-hypotheses 1d and 1e were accepted as stated.

Hypotheses II and III were accepted as stated. It was not considered necessary to re-state them as sub-hypotheses since the t values obtained using the Fisher t Test were very low, thus indicating that they would not prove significant at any of the three levels. This meant that age and teaching experience were not variables contributing to difference in attitude.

CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

The purpose of this chapter is to present a summary of the study, to discuss conclusions and implications of the study, and to offer recommendations for further research.

SUMMARY

During the last few year, the people of the American Southwest have felt new "rumblings." These "rumblings" have occurred in the school. They have come from the Mexican American, who believes the time for change has arrived. The school has acted out of these "rumblings," but not fast enough to satisfy the Mexican American. As a result, he has started a revolution to protest the treatment which the school accords him. Today, he is challenging the myths of the past.

Teachers, as a rule, say they teach children and that it matters not what they are or who they are. This study was designed to investigate whether this is, in fact, true in Doña Ana County's secondary schools.

The literature on the Mexican American is extensive. Unfortunately, most of it lacks objectivity. Early chroniclers and "dime" novelists created the negative stereotypes of the Spanish-speaking people of the Southwest. Social scientists, arriving on the scene

late in the nineteenth century, lent support to earlier defamations of the people. True, they did not describe the inhabitants with the similes and metaphors that once were used. Instead, they invented more scientific terms, i.e., resigned, docile, fatalistic, and time-oriented. Although the rhetoric changed, the meaning behind each new term was similar to previous ones. Early twentieth-century writers, until quite recently, perpetuated the characteristics attributed to the Mexican American earlier. This they could not help since their works were based on previous works, chronicles, for example. More recent writers have been more objective, but still some view the Mexican American through "rose-colored glasses."

As the literature treating teacher attitudes toward Mexican American students was reviewed, the investigator rather quickly became aware that teachers and people in general knew all there was to know about the Mexican American. The question that immediately came to mind was, of course: What is the source of this knowledge? Such a question is logical since a great majority of people within a community have little contact with Mexican Americans. Teachers and parents seldom see each other except when students are in trouble. Few, if any, teachers ever visit the home. Still they know all about their clients. The literature revealed that teachers often describe Mexican American students as unclean, lazy, fatalistic, time-oriented, non-goal-oriented, alingual, and incapable of learning. The conclusion to be reached from such teacher attitudes is that Mexican Americans are inferior. In sum,

these descriptions parallel those found in early chronicles and sociological studies.

Fortunately, recent investigators, i.e., Carter, Coleman, and Rosenthal and Jacobson, have conducted more objective studies. These studies, particularly Carter's, concluded that the Mexican American's problem in school is not one that they have created, but rather one created by society, by the school itself, and by insensitive teachers.

Studies reveal that Mexican American students do not have a positive self-concept. This is where teachers come in. A primary function of teachers in general, but especially those teaching minority or socioeconomically disadvantaged students, is to help students develop positive self-concepts. This cannot occur, however, when teachers themselves have negative self-concepts, as surely some must have. It is an an anomaly that situations exist where students with negative self-concepts of failure and alienation from society at large are taught by persons who themselves have negative self-concepts. A teacher in this situation might consider himself psychologically threatened when students behave in ways that are different from rigidly prescribed norms.

In short, the questions--Who am I? Where am I going? Can you admit it?--are very meaningful to the teacher first and the student second. Students are quick to discern which teachers are warm and receptive and will enable them to learn. Teachers who are aware of themselves will be receptive to the needs of all students.

When teachers reach this point, they can become sensitive to the Mexican American's educational problems.

The instruments used to retrieve the data for the study were distributed to 125 secondary school teachers in Doña Ana County's three school districts. Of this number, 112 were returned on time to be used in the study.

An iterative method of factor analysis yielded six factors or measures of cultural awareness. These factors were named: Achievement, Time Orientation, Acculturation, Family Identification, Economic, and Religiosity. The questionnaire, untitled previously, was titled "Cultural Awareness Description Inventory."

The first factor, Achievement, included items that indicated that Mexican American students are not achievement-oriented. Items reflecting reasons for this orientation were also measures of this factor. The second factor, Time Orientation, was composed of items which suggested that Mexican Americans live in a world of their own. Items implied that they do not have a definite concept of "future"; that they are content with "being" and are not concerned with "doing"; and that they cling to "time-honored" traditions. The third factor, Acculturation, was measured by items that suggested Mexican Americans are slow in adopting the life style of the dominant society. They implied an ambivalence on the part of the Mexican American about becoming "Anglo" at the expense of losing his own cultural identity. The fourth factor, Family Identification, implied that, for the Mexican American, the

family is the most important or valued institution and that all his life revolves around it. Items in this factor seemed to describe a patriarchal "folk" family where the father (upon his death, the eldest son) is unquestionably the head of the family. Items in the fifth factor, Economic, seemed to imply that the Mexican American's major problem is one of money. Implied also was that economic deprivation is the root of the Mexican American's "low" educational and occupational aspirations. The sixth factor, Religiosity, suggested that the Mexican American is engrossed in religion. Strongly implied in this factor was the suggestion that the Mexican American is bilingual as the direct result of his religion and the school environment--one using the language of the home, the other the language of the school.

Each of the forty items which made up the six factors was subjected to item analysis to determine its reliability. Seventeen of forty items proved significant at the three levels tested: two at the .10 level, thirteen at the .05 level, and two at the .01 level.

The reliability of the six factors which resulted from the factor analysis of the questionnaire was determined through Cronbach's coefficient alpha formula. Reliability coefficients for the factors were: Achievement, .67; Time Orientation, .56; Acculturation, .56; Family Identification, .45; Economic, .50; and Religiosity, .56.

Fisher's t Test for unmatched groups was used to compute mean scores and standard deviations for both groups of teachers. It also computed t values and degrees of freedom for each factor. Prior to testing for significant differences, F tests were computed to determine whether the groups in the study were of equal variance. Since they were found equal, t tests were computed to test the hypotheses.

Upon examination of the results of the factor analysis, the first of the original hypotheses was re-stated. This allowed for making comparisons between the two groups with respect to ethnicity. Each of the sub-hypotheses was tested at the .05 level of confidence for 109 degrees of freedom.

A test of sub-hypothesis 1a indicated a significant difference in teacher attitude toward Mexican American students with respect to Achievement. Mexican American teachers seemed to view the student as being more achievement-oriented than did Anglo teachers. The sub-hypothesis was rejected at the .05 level of significance.

Sub-hypothesis 1b indicated a significant difference in teacher attitude toward Mexican American students with respect to Time Orientation. Mexican American teachers seemed to view the student as being less time-oriented than did Anglo teachers. The sub-hypothesis was rejected at the .05 level of confidence.

Sub-hypothesis 1c indicated a significant difference in teacher attitude toward Mexican American students with respect to

Acculturation. Mexican American teachers seemed to have a more positive attitude than Anglo teachers toward the student's progress in acculturation to the dominant society's life style. The sub-hypothesis was rejected at the .05 level of confidence.

Sub-hypothesis 1d did not reflect a significant difference in teacher attitude toward Mexican American students with respect to Family Identification. The sub-hypothesis was accepted as stated; however, the following note of explanation is necessary. The literature is replete with studies on the Mexican American family. Most of it, however, describes the family as pathological and blames it for the many problems that confront the Mexican American. In other words, what sociologists say is that the family has many "hang-ups" which lead to failure in this country's society. Much is made of machismo, the "cult of masculinity." The positive aspects of the Mexican American are completely overlooked. The investigator surmises that a possible explanation for the similarity of attitude by Anglo and Mexican American teachers toward family identification is that both groups in the study have internalized the stereotype created by the not too objective literature on the market.

Sub-hypothesis 1e did not reflect a significant difference in teacher attitude toward Mexican American students with respect to the Economic factor. The sub-hypothesis was accepted as stated. Both groups seemed to agree that a major problem facing the Mexican American in school is the absence of a good family economic base.

As in the case of Family Identification, much has been written about the Mexican American's economics. One has but to read Kluckhohn, Saunders, Madsen, and others to understand that the Mexican American is poor because he wants to be poor. This is a stereotype, indeed. It would seem that both groups of teachers have internalized the stereotype. What both groups apparently failed to realize is that Mexican American students might stay in school longer if, first, the experiences the school affords were more relevant; and second, the teachers showed respect for the Mexican American, and faith in his ability and desire to succeed. Carter agreed that economics may be a reason for the Mexican American's early departure from school, but at the same time he suggested ". . . that the assumption that Mexican American families have low educational and occupational aspirations as a result of economic deprivation is open to serious question." He pointed out that most of the interviewees for his study held ". . . that the Mexican American families instill high but 'unreasonable' aspirations in their children."[1]

Sub-hypothesis 1f reflected a significant difference in teacher attitude toward Mexican Americans with respect to Religiosity. The sub-hypothesis was rejected. Statistical evidence indicated that Anglo teachers perceived Mexican Americans as being deeply engrossed in religion which leads them to act in

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[1]Thomas P. Carter, Mexican Americans in School: A History of Educational Neglect (New York: College Entrance Examination Board, 1970), p. 59.

ways different from those of the dominant culture and which is detrimental to the family. For example, they still characterize the Mexican American family as consisting not only of immediate members of the family, but of uncles, aunts, grandparents, cousins, and godparents; the inclusion of all these has been attributed by sociologists, in part at least, to religious influence. With respect to language, Anglo teachers are saying that the Mexican American is not bilingual, but rather alingual, a situation which develops as a consequence of the Church perpetuating the home language as opposed to English, which the school teaches. As a result, Anglo teachers view the Mexican American as "functionally illiterate" in both languages.

Hypotheses II and III were not re-stated since it was evident from the Fisher t Test that there was no significant difference in attitude toward Mexican American students between the two groups with respect to age and teaching experience. Accordingly, the hypotheses were accepted as stated. This supported the findings that age and experience were not variables influencing the difference in attitudes of Anglo and Mexican American teachers.

CONCLUSIONS

This study indicates that teachers, including some Mexican Americans, do not understand the effect of culture on behavior; they have little, if any, contact with Mexican Americans and consequently do not know them, despite arguments to the contrary.

Further, teachers do not recognize or appreciate what the school environment can or cannot do for its Mexican American members; they do not believe, with exceptions, that these "culturally different" students can learn. If teachers are to do better by the Mexican American, they must recognize that these students bring to the school many talents and attributes, which, if acknowledged and used, would benefit all students. Language is a good example. Here is an asset that is overlooked, downgraded, and discouraged by teachers in the Southwest. It is viewed by many as being detrimental to the Mexican American's learning. Yet, large numbers of schools teach German or French or both, and the remark is often made that it is "wonderful" to be able to speak a foreign language. The Mexican American is already bilingual, but in his case bilingualism is detrimental.

Several studies pointed out that Mexican Americans do not have goals. The problem is not with the Mexican American; rather, it would seem that his teachers do not understand what he is striving for. Teachers should endeavor to attain better understanding. The knowledge that most teachers have of the Mexican American--what he is like, how he behaves, etc.--is not learned firsthand. Much of it is based on what they hear or read about him. Yet this "knowledge" is accepted at face value.

Teacher-training institutions have done little to change this situation. True, some have offered special programs and summer institutes, all under the auspices of the federal government,

but beyond that nothing else. This is true despite the fact that large numbers of students, including Mexican Americans, graduated from teacher-training institutions, end up teaching in areas with large concentrations of Mexican Americans. Of course, there is no guarantee that teacher-training institutions can change teacher attitudes.

Teachers, as a rule, are held responsible for the plight of the Mexican American in school. This is evident from the literature. However, school administrators, school boards, and society in general are also responsible, for teachers, more often than not, carry out their wishes. Teacher-training institutions are also responsible. Nor is the home completely exonerated, and certainly the economic factor plays an important role. Since all of these factors affect the Mexican American in school, change must occur in all of them.

IMPLICATIONS

This study revealed that teachers in Doña Ana County's secondary schools shared different attitudes toward their "culturally different" clientele. This may seriously affect particular students more than others. The schools are no doubt committed to provide equal educational opportunities to all their clients; however, in the Southwest the Mexican American claims that he is not afforded those opportunities. The question "Is this true, and if so, why?" is not an easy one to answer. It is difficult

to fix the blame on teachers alone. They comprise only one component of the school. Changes in other areas are no doubt needed as well. In this study, however, the teacher was the target.

Implications for the State Legislature

The legislature may desire to direct the Department of Education to conduct studies on the status of minority group education.

Implications for the State Department of Education

The Department of Education may, as a result of legislative action or on its own initiative, plan and conduct objective short- and long-range studies of school environments aimed at identifying the factors that encourage and discourage success or failure of "culturally different" students. Subsequently, it may desire to take action to eliminate the negative factors and introduce elements assumed to encourage success.

Implications for Local Boards of Education

Local boards of education, working through the superintendent, may desire to identify Mexican American student needs and determine what must be done to meet those needs. Based on the findings, they may decide to establish priorities in certain areas, e.g., organization, culturally relevant curriculum, or culturally relevant in-service training for teachers and administrators. The board may well underwrite the total cost of

in-service training programs within the school setting for its personnel. Failing this, it may desire to plan and implement, in cooperation with nearby colleges and universities, workshops aimed at correcting deficiencies.

Implications for Teacher-Training Institutions

Teacher-training institutions may desire to encourage their professional staff and through them the doctoral students to study the various components of the school to try to determine how they affect the educational progress of "culturally different" populations. Although there is no evidence to prove that teachers who have had "cultural dimensions" added to training, if any, are more successful than those who have not, teacher-training institutions may desire to experiment in this area. Little, if anything, has been done in these areas.

Implications for Teachers and Administrators

Teachers, on their own initiative, may desire to take courses that are relevant to the educational problems of the Mexican American and which emphasize cross-cultural values. Administrators may, with or without teacher interest, desire to establish "on the spot" programs in an attempt to destroy the negative ethnic prejudices, i.e., folk myths and stereotypes, that teachers may hold. That teachers hold such prejudices was revealed in the review of the literature. Certainly it was demonstrated in the results of this study.

RECOMMENDATIONS

The results of this study present a challenge to educators and administrators across New Mexico. What becomes of the "culturally different" student, in this case the Mexican American, depends, in part at least, on how the school helps them to solve the grievous problem.

The present study was conceived and conducted as a preliminary effort to investigate in an empirical manner the attitudes of teachers toward Mexican American students. Even though the results of the study indicate significant differences in attitude, they should be considered tentative until further research is conducted. The results are conclusive enough to merit research on a state-wide basis.

The education of <u>all</u> children in New Mexico is a state responsibility. Has the state lived up to its responsibility? Dropout rates for the Mexican American are high. Achievement levels of Mexican American students are below the national average, and they fall progressively behind the longer they stay in school. This indicates that New Mexico has failed the Mexican American.

What are the consequences of educational failure? The Mexican American has been forced to abandon his own pride and future. He has been forced to live in a society which offers him neither a place nor a hope. He has been condemned to a life of poverty and despair. He has become a "second class" citizen.

The solutions to this tragedy are neither quick nor easy. The answer to the problem lies in equal educational opportunity which the Mexican American has been denied through an unhealthy school environment. The investigator is convinced, as are other educators, i.e., Carter, Coleman, and Ulibarri, that a major factor contributing to the failure of the Mexican American in school is the attitude of teachers. In view of this, the investigator makes the following recommendations:

1. The Governor should develop and announce a policy committing the state to achieving educational excellence for the "culturally different."

2. The Governor should appoint a task force to study the status of education for the "culturally different." Without data, the problem of the "culturally different" cannot be adequately understood, and consequently they are ignored.

3. More effective in-service and pre-service training programs should be developed for teachers and administrators. In the past, and to an extent today, the role of the school has been one of assimilating the "culturally different" into the dominant society.

As far as teacher-training institutions are concerned, there is no doubt that they prepare teachers to cope with problems related to cross-cultural education and teaching the "culturally different." It is difficult to prove that they do so satisfactorily. It may be easier to prove that they do not, since "culturally

different" students, whether they are Mexican American, native American, or black, do not succeed in school. A recent report issued by the State Department of Education supports this contention.[2]

Teacher-training institutions should objectively reappraise their programs. In so doing they might find that some rather extensive surgery is necessary if their products are to satisfactorily cope with the "culturally different." Stopgap measures to which "cadet teachers" are exposed are not sufficient.

It might be interesting to note that three teachers who participated in the study indicated that at the third largest university in New Mexico where they studied, the Mexican American's educational problem was not acknowledged. Based on this indication, it is evident that the particular university's orientation has to change.

The University of New Mexico through its Cultural Awareness Center (CAC) has taken the lead in sensitizing teachers and administrators toward the Mexican American. However, the effectiveness of the workshops--a form of in-service education--is unknown since follow-up studies have not been conducted, and, according to the Director of the Center, none are planned.[3] CAC is in an excellent

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[2] The Albuquerque [New Mexico] Journal, February 13, 1972, Sec. E, p. 11. cols. 1-7.

[3] Dr. Juan Aragon, Director of the Cultural Awareness Center, in a conversation with the investigator so indicated.

position to investigate, and it should, whether its programs are effective.

New Mexico State University sponsors the Teacher Corps. It has cultural dimensions, including language training, which are not incorporated into the conventional teacher-training program. The effectiveness of the program is unknown since, as is true of the University of New Mexico's CAC programs, follow-up studies are not conducted. Research on its effectiveness is merited and recommended.

4. Assuming it is too late to "re-educate" teachers and too late to train "culturally" sensitive prospective teachers, other approaches to the educational problem of the Mexican American might be considered. Perhaps the place to start to change attitudes is with the children at the elementary level. Studies indicate that children begin to develop attitudes toward others at an early age. If this is true, it is incumbent upon the school to initiate programs which will foster the development of positive attitudes toward ethnicity when the children first come to school. This might be accomplished, not without difficulty to be sure, through bilingual, bicultural programs using specially trained teachers. Teacher Corps might be the source for these teachers.

The programs need not be designed for the Mexican American or Anglo student, but for both. It is evident that not only are Mexican Americans being deprived of an equal educational opportunity and their rightful place in society, but that the Anglo student is

likewise being denied an educational opportunity that might help him to function better in his multi-ethnic environment.

5. Pilot demonstration schools should be established, appropriately funded with local, state, and federal monies, and appropriately staffed with high caliber bilingual, bicultural teachers, but not necessarily Mexican American. A school of this type might emphasize the history and culture of the Mexican American, use aides in the classroom to bridge the cultural gaps between the teacher and the student, and develop a system of home-school coordinators that might lead to improved relations between the home and the school which up to now have been lacking.

All of these recommendations point to the development of exemplary programs which would help the Mexican American student to deal with his emotional, social, and identity problems that now keep him from succeeding in society. The programs, however, would be only as good as the planning and support received from all levels and the people employed to carry them out.

That the need for change exists was indicated by some of the participants in the study. Their comments are summarized as follows:

Fifteen Anglo participants indicated on the PDIS a need to learn about the Mexican American. At least nine others indicated they might do better by the Mexican American if they were able to communicate with them in their language. Two of the nine were taking Spanish language courses and using the school's

language laboratory. Mexican American participants, with exceptions, stated that being bilingual was definitely an asset in teaching Mexican American students.

Of the sixty-two Anglo participants in the study, thirty-eight indicated they had participated in cultural awareness workshops; eight did not indicate either way; two others stated they would gain nothing from such workshops, that they would be biased and consequently a "waste of time." Twenty-nine out of fifty Mexican American participants indicated they had attended cultural awareness workshops; three did not indicate either way. Two Mexican American participants stated that the problem of the Mexican American and the school rested strictly with themselves; four others alluded to it. One stated that the Mexican American was being pampered. That teacher stated: "A goodly number of us, including you"--meaning the investigator--"have made it without being catered to. Anyone who wants to achieve [emphasis mine] can succeed." A good number of participants, both Anglo and Mexican American, indicated that all children were the same. One Anglo teacher stated that we should "quit thinking of children as isolated racial groups; think of them as kids with great potential that needs good teachers [regardless of ethnicity]to bring [it] to fruition."

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APPENDIX A

LETTER OF INSTRUCTIONS TO SAMPLE

C
O
P
Y

NEW MEXICO STATE UNIVERSITY

College of Education Department of Educational Administration

Dear Teacher:

I am conducting a survey on teacher perceptions of Mexican American students in Dona Ana County's secondary schools. The data retrieved from the survey will enable me to complete my thesis for the Education Specialist degree in Educational Administration. Permission to conduct this survey in your school was granted by your superintendent.

You have been selected to participate in this study by means of a carefully prepared sampling procedure. You may be assured that the information you provide will be held in strict confidence. As you notice, your name is not required.

Attached instruments, a Sociological Questionnaire and a Personal Data Inventory Schedule, will be used in this study. Regarding the Questionnaire, you are to circle the response that best describes your perception of Mexican Americans according to the following:

SA -- Strongly Agree
A -- Agree
MA -- Mildly Agree
N -- Neutral
MD -- Mildly Disagree
D -- Disagree
SD -- Strongly Disagree

The Personal Data Inventory Schedule is designed to provide background data that will enable me to more objectively analyze the data retrieved from the Questionnaire.

I thank you for your participation in this study. Should you, as an individual, wish to know the results of the study, I will be glad to furnish them upon request.

Sincerely,

/s/
Joseph D. Baca, Graduate Student

/s/
Dr. Don Croft, Advisor

APPENDIX B

CULTURAL AWARENESS DESCRIPTION INVENTORY

C
O
P
Y

YOUR CODE NUMBER _____

1.	The Spanish-American or Mexican American is likely to be strongly oriented to the present or to the immediate past.	SA MA A N D MD SD
2.	Mexicans or Spanish-Americans have a "manana" attitude which leads them to put off until tomorrow many things that they should do today, and as a result little ever gets done.	SA MA A N D MD SD
3.	Unlike the Anglo, who works now in order to be rewarded in the future, the Spanish-American, having no very definite concept of the future, prefers immediate rewards.	SA MA A N D MD SD
4.	To the Spanish-American, security and stability lay in the old, the familiar, and the well-tested ways and techniques of living.	SA MA A N D MD SD
5.	The Spanish-American may mistrust and fear the changing future into which the Anglo so buoyantly rushes.	SA MA A N D MD SD
6.	The environment is something to be manipulated, to be changed to suit the needs of the Anglo. The Spanish-speaking person, by contrast, is likely to meet difficulties by adjusting to them, rather than by attempting to overcome them.	SA MA A N D MD SD
7.	An Anglo who falls ill feels an obligation to do something about his sickness; the Spanish-American, if he becomes ill, may also treat himself or seek professional assistance, but there is not so strong a feeling that he should or must do so.	SA MA A N D MD SD
8.	Spanish-speaking persons suffering from chronic diseases are sometimes so indifferent to treatment that Anglo health workers become exasperated.	SA MA A N D MD SD

9. Among the cherished values of the Anglo is a preference for independence and a corollary dislike and distrust of the dependent state. In the culture of the Spanish-speaking people, independence is not given nearly so high a value. SA MA A N D MD SD

10. The attitude of accepting rather than fighting against circumstances by the Spanish-American is sometimes given expression by withdrawal from unpleasant or potentially difficult situations. SA MA A N D MD SD

11. Formal organizations among the Spanish-Americans, as an ethnic group are rare. SA MA A N D MD SD

12. The informal organization of the extended family still has great structure and control in the Spanish culture. SA MA A N D MD SD

13. The majority of Spanish-Americans are Catholic. SA MA A N D MD SD

14. The majority of Spanish-Americans believe with a blind faith and are seldom able to explain the rationale of their beliefs. SA MA A N D MD SD

15. The religion of the people still envelopes most of the daily life of the individual. SA MA A N D MD SD

16. The Spanish-Americans have made their religion an institution for social enjoyment as expressed in their fiestas. SA MA A N D MD SD

17. Along with his Catholic faith, the average Spanish-American still holds many superstitions, except for the more educated and acculturated. SA MA A N D MD SD

18. There are strong evidences that the extended family still exists among Spanish-Americans, where the grandfather, the father or uncle leads the family in a more or less autocratic way. SA MA A N D MD SD

19. The average Spanish-American families tend to be from medium to large in size.

SA MA A N D MD SD

20. The Spanish-American family is highly autocratic with the father having authority over the rest of the members and each descending son exercising authority over his brothers and sisters.

SA MA A N D MD SD

21. The parent-child relationships tend to be on a superior-subordinate basis.

SA MA A N D MD SD

22. The girls are overly chaperoned by the parents.

SA MA A N D MD SD

23. The family is an all-embracing institution in the Spanish-American culture, transcending into all the other aspects of their value orientations.

SA MA A N D MD SD

24. Social relationships tend to be warm and friendly, but at the same time the Spanish-American is capable of deep hatred and jealousy.

SA MA A N D MD SD

25. The Spanish-American tends to be cyclothmic; i.e., he changes from elation to depression rather quickly, and from happiness to anger rather quickly.

SA MA A N D MD SD

26. Sibling rivalry is as common as in any other group.

SA MA A N D MD SD

27. Extra-marital relations are quite frequent among the Spanish-Americans.

SA MA A N D MD SD

28. Divorce is quite uncommon, but it is becoming more prevalent.

SA MA A N D MD SD

29. Strong sanctions against pre-marital pregnancy exist, but not much dishonor is attached to the illegitimate child.

SA MA A N D MD SD

Education

30. The average Spanish-American still does not impute much value to formal education. SA MA A N D MD SD

31. Very few Spanish-American parents really cooperate with the school. SA MA A N D MD SD

32. The Spanish-Americans who have a desire that their children get an education do not have many specific goals for education of their children. SA MA A N D MD SD

33. Most Spanish people will think of the school program as being good or bad in terms of their relationship with the administrator or the teacher. SA MA A N D MD SD

34. There is a great amount of dropouts of Spanish-American children when they reach the compulsory school attendance age, regardless if they have finished the 12th grade or not. SA MA A N D MD SD

35. There is a great amount of educational retardation for the Spanish-American children. SA MA A N D MD SD

36. It can be said that the Spanish-American students fall in the normal curve of distribution in intelligence, but are seldom able to achieve as much in school as Anglos because of the language handicap. SA MA A N D MD SD

37. The majority of Spanish-American students are bilingual. SA MA A N D MD SD

38. The Spanish-American student who starts college will quit as soon as the burden gets hard and, as a result, few ever attain a B.A. level in their education. SA MA A N D MD SD

39. The majority of the Spanish-American students do not see a goal for themselves even at a senior high level. SA MA A N D MD SD

Economics

40. The Spanish-Americans can be found in just about all types of jobs and trades, as are found in the Anglo world, but the majority of them fall in the lower-lower and upper-lower types of jobs. SA MA A N D MD SD

41. There is a rising middle class among the Spanish-Americans. Previous to the start of acculturation, the Spanish culture was a two-class society. SA MA A N D MD SD

42. The Spanish-American as a whole does not yet appreciate the Anglo values of achievement and success. SA MA A N D MD SD

43. Very many of the Spanish-Americans are content with a meager subsistence and seldom try to improve their lot. SA MA A N D MD SD

44. There is a chasm between the old generation, who at heart is still agrarian, and the young educated Spanish-Americans, who have become greatly acculturated and are striving for achievement and success. SA MA A N D MD SD

45. A great percentage of Spanish-Americans are in a very low income group or in the lists of welfare rolls. SA MA A N D MD SD

46. The Spanish-American woman is working side by side with her husband much like the Anglo woman. SA MA A N D MD SD

Health

47. The Spanish-Americans as a group still adhere to many of their folkway medicines. SA MA A N D MD SD

48. The Spanish-American children tend to be undernourished. SA MA A N D MD SD

49. The less acculturated Spanish-Americans are reluctant to accept Anglo professional care because they fear the doctors, and tend to bear pain more easily than other people.

SA MA A N D MD SD

50. Many of the Spanish-American folkway medicine practices are still bound in superstitions.

SA MA A N D MD SD

APPENDIX C

PERSONAL DATA INVENTORY SCHEDULE

COPY

PERSONAL DATA INVENTORY SCHEDULE

1. Code Number _____ Sex _____ Age ____ Place of Birth _____

2. Total years teaching experience (include current year) _____

3. Total years teaching experience in the present system _____

4. Location of Elementary School attended _____

5. Location of High School attended _____

6. Schools attended after high school _____

7. Do you feel you were prepared to teach Mexican American children when you received your first teaching assignment? Why or why not?

8. Have your years of teaching experience helped you to better understand and teach Mexican American children? (If not) what do you think you lack?

9. What suggestions do you have to help you or other teachers better understand and teach Mexican American children?

10. Have you ever participated in cultural awareness workshops dealing with Mexican Americans? Yes ____ No ____